

Bahá'u'lláh . . . has not only imbued mankind with a new and regenerating Spirit . . . He . . . has, unlike the Dispensations of the past, clearly and specifically laid down a set of laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace . . . —SHOGHI EFFENDI.

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**CHANGE OF ADDRESS SHOULD BE REPORTED  
ONE MONTH IN ADVANCE**

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# WORLD ORDER

## THE BAHÁ'Í MAGAZINE

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### *Religion and Society*

*Hussein Rabbani*

A UNIFIED SOCIETY REQUIRES  
ELIMINATION OF CONFLICT  
BETWEEN CHURCH AND STATE

THE PROBLEM of the relations between church and state is one of the oldest and the most delicate problems in the whole field of political history. It has aroused many important issues and given birth to innumerable complications from the beginnings of medieval history down to the present time. The solutions offered by various writers throughout the centuries are diverse and often incompatible with a realistic view of social phenomena. Some have thought to settle the whole issue by admitting that church and state—both being essential and divine in character—should stand on an equal basis, while others have minimized the role of the state and attributed to the church an unlimited authority over its members. We need not enter into a detailed study of these different theories, for such an attempt would be beyond the scope of this essay. Suffice it to say that the problem of church and state attained its highest



pitch during the Middle Ages when the Pope and the Emperor came into conflict over the question of their respective jurisdiction and authority. For many long centuries this struggle continued until it culminated in the final victory of the papal over the imperial power during the thirteenth and the two following centuries. With the Reformation the international supremacy of the church was not only reduced but utterly abolished.

The state now made its appearance and was destined to assume the leadership. The call for universalism was at last stifled and it gave place to the new ideal of national independence. Europe, instead of forming a united Christendom under the spiritual and temporal jurisdiction of a single church, was divided into a series of national and territorial sovereign states. Gone were the days of Gregory VII and Innocent III before whom emperors had to bow and ask for mercy. The state had, indeed, through the working of innumerable forces succeeded in vindicating its rights and prerogatives, and established itself on firm foundations. It had won the challenge and thrown off the yoke of an absolute and intolerant ecclesiastical power. It was now the turn of the church to suffer persecutions at the hands of her age-long enemy which she had so ruthlessly combated. And ever since that time the state, unforgetful of the past, has always looked with suspicion towards the church. In many countries it has refused to give it legal recognition, while in some others it has severely shaken its organization and persecuted its followers. And still in some others it has allied itself with it, only to persecute other churches and religious bodies.

In the Bahá'í political system all these sources of trouble which have for so long sapped the energies of men and pre-

vented every peaceful cooperative undertaking are once for all banished and people are trained to forget their religious prejudices and fanaticism and to strive for the realization of their common welfare.

#### THE BAHÁ'Í FAITH A SOCIAL FORCE

For under a Bahá'í social and political regime the two institutions of church and state, which are today so widely separated, are united into a single whole and are blended together in such wise as to make every possible friction in the future highly improbable. Not only so, but the very problem of church and state will cease to exist. The state being religious, and religious in the Bahá'í sense of the word, will organize itself along lines which are at once practical and broad. For the Bahá'í Faith is fundamentally a social force. It conceives of religion not as a mere individual phenomenon but essentially as a means whereby the entire community can find its way towards a better social order. Thus considered religion can no more be dissociated from man's every day life. And how could it be separated from the state since it is its very purpose to carry out what every political organization attempts to do, namely to maintain peace and order and to enable the individual to realize the best that is in him? This is why the Bahá'ís condemn asceticism and favor a life which is at once fruitful and progressive. Theirs is a religion practical in its aims and all-embracing in its scope. It is even more inclusive than the state itself, having in view not only man's external and public life, but directing and molding the private life of the individual as well.

But how will such a fusion between church and state take place? And to what results will such a sort of combination lead?

The Bahá'í state we have said will be religious and religious in the deepest sense of the word. For the Bahá'ís believe that religious and political phenomena have some common ground; and that any attempt at creating a gulf between them is not only superficial but disastrous in its results.

#### A HUMANITARIAN PROGRAM

But religion under this new dispensation will have features that are alien to practically every existing religious sect today. For the Bahá'í principles are of two kinds. There are those which are specifically Bahá'í in character and concern. To such a category belong all the various ordinances such as prayer and fasting, etc. No one has the right to impose them on any person. For such an act would be tantamount to an interference in his personal beliefs. To the second class belong all the social and humanitarian teachings such as universal peace, universal language and other various sociological principles which are of general concern.

These humanitarian teachings constitute the nucleus of the Bahá'í social and political program which the Bahá'í state of the future will attempt to carry out. These principles, being broad and universal, can in no wise contradict at least in a general way the doctrines and creeds of any group living within the confines of the Bahá'í state. They stand at the basis of every social, political and religious system of thought in this age and are advocated to a large extent at least by all peoples irrespective of their creed, race or language.

With such a point of view, what we have already remarked concerning the Bahá'í state of the future and its religious character becomes clear and practical. Since the Bahá'í Faith has no elaborate creeds and dogmas and no complicated system of

theology and possesses no sacerdotal hierarchy, it becomes easy to conceive of its evolving one day into a political and social organization adequate to cope with the needs of a highly complex society. It is also obvious that under such a system the problem of separation between church and state can find no place. As a certain writer puts it: "The separation of church and state can only be temporary—a momentary stage in the march of societies. If, at a time when the sovereign did not affiliate the spiritual and temporal power under his sway, history shows us that with the old sectarian religions the state has seen the formidable power of the church (with which it has had to reckon and sometimes to struggle) take shape in face of it, and often against it, it could not be thus then in the future city founded on Bahá'í principles. The absence of all religious ceremonies, and consequently of the clergy and priestly hierarchy, does not admit of there ever being a question of separation of church and state. . . .

"In the presence of religious unity, the state will be religious; not that it must give to all its acts a mystical appearance, which could not be in keeping with their material object. . . . But, religion being put into practice in all acts of life, from the minister of state down to the humblest official, each one will be penetrated by the sacred character of his responsibility and of his mission which he is bound to fulfil in conformity with divine law." (H. Dreyfus. *The Universal Religion: Bahá'ism*, pp. III-II3.)

In every country, the majority of whose inhabitants are fully recognized Bahá'ís, the establishment of a Bahá'í government is an easy matter. They will be called upon to take hold of the reins of government and to carry out their program and to enforce it in so far as it will be deemed feasible. The minor-

ity of the people are under the strict obligation to obey the injunctions and wishes of the majority, provided that such an obedience on their part will not entail a violation of their essential rights and duties.

For let there be no misgiving as to the true nature of the Bahá'í state. The minorities, whether religious or otherwise, living within its boundaries can in no wise be afraid of being persecuted or suffer their freedom of action to be curtailed. For the corner-stone of the Bahá'í state is the principle of toleration, without which no real life is possible. While it is true that a government representing the wishes of the majority is entitled to obedience by the minority, yet the latter should not be suppressed or its rights violated by the majority. Men should develop a sufficient breadth of view which would enable them to tolerate views and ideas that are different from theirs. They should try to widen their horizon and to realize that truth is not the monopoly of any single party or group. The more deeply one goes into a given problem the greater becomes his conviction in the relativity of human knowledge and experience.

#### THE RIGHTS OF THE MINORITY

Under a Bahá'í regime the rights of the minorities will be wholly safeguarded and they will be given the widest possible freedom compatible with the safety of the state. In such wise the defects of over-centralization will be avoided and the state will cease to be looked upon as the sole association having a role to play in the organization of society. The state instead of imposing a crushing weight upon individuals and groups will rather seek their cooperation and aid for the fulfilment of its aims. The idea of force will thus gradually give place to a

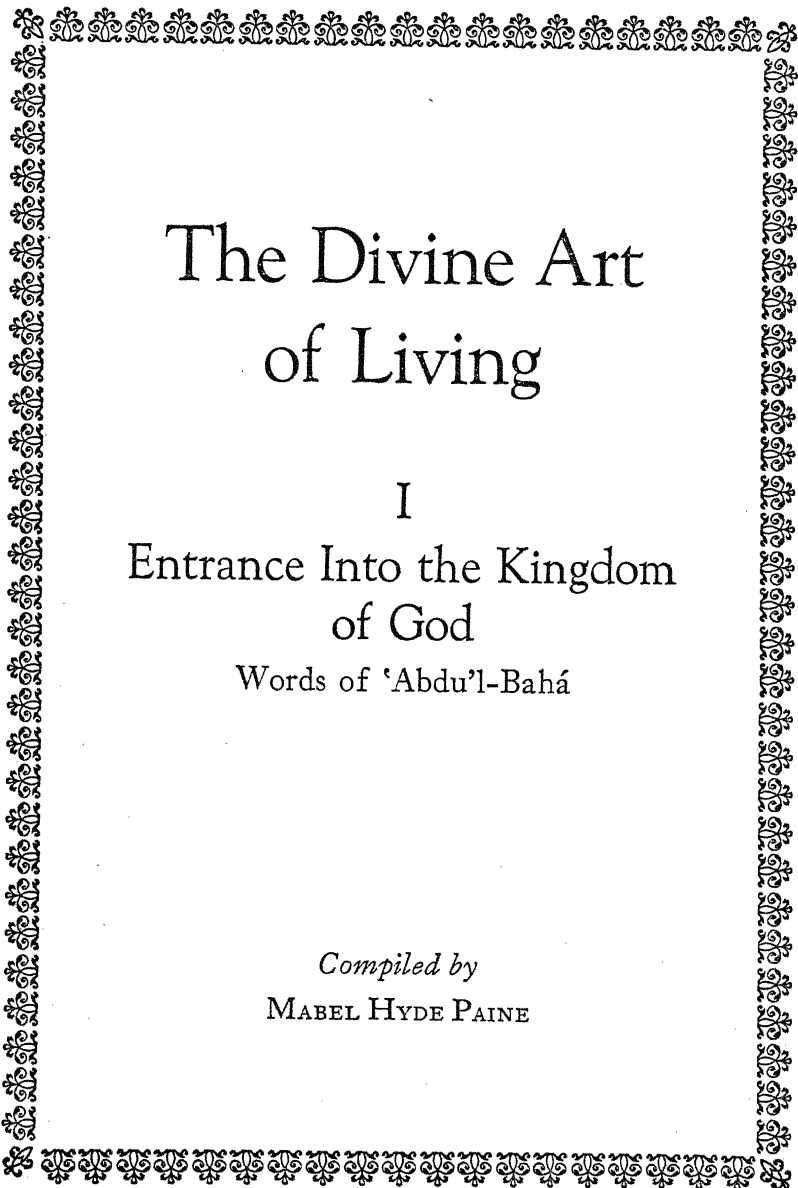
nobler ideal, namely that of social solidarity and social interdependence. Men will learn that despite all their differences they are in the last analysis not rivals but fellow-workers, not competitors but laborers in a vast cooperative enterprise. Racial, linguistic and national differences will cease to bring war and conflict, but will be used to further the common weal.

Bahá'u'lláh and 'Abdu'l-Bahá have both emphasized the necessity of toleration, of concord and amity. They have recommended their followers to consort with all the peoples, kindreds and religions of the world, to refrain from every action which may in the slightest degree violate the rights of any group or individual and not to use force and compulsion for the spread of their teachings. "Injure no one," says Bahá'u'lláh, "verily we have come to reconcile and to unite men, for most of them misunderstand each other." (*Epistle to the Son of the Wolf*, p. 19.) And again: "Beware lest you shed blood. Unsheathe the sword of your tongue from the scabbard of utterance, for therewith shall you conquer the citadels of men's hearts. Thus we have taken from you the command of murder (religious war)." (*Ibid.* p. 20.) "This order needs no arms, for all its efforts incline towards peace. Its armies are noble actions, its weapons good habits, its generals the love of God." (*Ibid.* p. 58.) "O people of the earth! The first glad tidings which is conferred in this Most Great Manifestation on all the people of the world . . . is the abolishing of the decree of religious warfare from the Book." (*Bahá'í Scriptures*, p. 141.) "We have decided that the holy war in the path of God shall be waged by the armies of wisdom and of explanation, and by good habits and kind actions. So has it been decreed by the Powerful, the Almighty. There is no glory for him who spreads disorder over the earth after it has

been organized; fear God, O ye peoples, and be not among the oppressors." (Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 19.)

And 'Abdu'l-Bahá, confirming Bahá'u'lláh's sayings, makes the following appeal in His last *Will and Testament*: "O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers."

All these words eloquently confirm the view that the Bahá'í Faith believes in toleration and condemns fanaticism and religious warfare. It believes in toleration as a principle rather than as a mere expediency. It cherishes no hatred towards peoples who profess a different religion or preach a different gospel. It will not force them to abandon their social and religious traditions, although it will attempt, through peaceful methods, to convince them of the sublimity and the uniqueness of the Bahá'í teachings. "The Revelation, of which Bahá'u'lláh is the source and center, abrogates none of the religions that have preceded it, nor does it attempt, in the slightest degree, to distort their features or to belittle their value. It disclaims any intention of dwarfing any of the prophets of the past or of whittling down the eternal verity of their teachings. It can, in no wise, conflict with the spirit that animates their claims, nor does it seek to undermine the basis of any man's allegiance to their cause. . . . Its teachings revolve around the fundamental principle that religious truth is not absolute but relative, that Divine Revelation is progressive, not final." (Shoghi Effendi, *The Golden Age of the Cause of Bahá'u'lláh*, pp. 9-10.)

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# The Divine Art of Living

## I Entrance Into the Kingdom of God

Words of 'Abdu'l-Bahá

*Compiled by*  
MABEL HYDE PAINE



# The Divine Art of Living

*A Compilation*

## INTRODUCTION

"THY WORD is a Light unto my path and a Lamp unto my feet," sang the Psalmist. Jesus Christ spoke of Himself and His Teachings as "the Way, the Truth, and the Life," and said: "The words that I speak . . . are spirit and life." Buddha taught His followers the "Eightfold Path." The great pre-occupation of all the Messengers of God has been to guide mankind along the pathway to real life and truth. For this they have lived and suffered and given mankind words of Divine counsel and inspiration. The Guardian of the Bahá'í Faith, Shoghi Effendi, assures us that progress along the line of spiritual development is endless. 'Abdu'l-Bahá called the "Highway of the Kingdom a straight and far-stretching path." It is a glorious destiny to pursue it.

Such thoughts as these have led the editors of "World Order" to arrange for a new compilation on "The Divine Art of Living." The chapters in this compilation will treat of outstanding qualities which characterize "Holy Living," goals along the shining pathway of the Kingdom.

The Words of Bahá'u'lláh and 'Abdu'l-Bahá on this all-absorbing subject fill many volumes. It is hoped that these short chapters of selections will stimulate the reader to search these Scriptures himself and thus drink deep of the very Water of Life.

MABEL HYDE PAINE

CHAPTER ONE

ENTRANCE INTO THE KINGDOM OF GOD

SECOND BIRTH

Except a man be born again, he cannot see the Kingdom of God. . . .

Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. . . .

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (*John* 3:3, 5, 6)

(The remaining selections are from the words of 'Abdu'l-Bahá.)

Although the life of the creature is called life, in reality, compared to the life of the children (of the Kingdom) it is not life; on the contrary it is death.

For instance a mineral substance contains life, but this life compared to the life of the vegetable is death; in like manner, the life of the vegetable compared to the life of an animal is death; in like manner the life of human beings compared to the life of the children of the Kingdom is death. As His Holiness Christ said, "Let the dead bury their dead, because he who is born of the flesh is flesh and he who is born of the Spirit is spirit."

Therefore it is evident that life (in its true sense) is the life of the spirit, and that life is the love of God, divine inspiration, spiritual joys, and glad tidings of God. Seek, O servant of God, this life until day and night you remain in limitless joy. (*Star of the West*, vol. 7, p. 150.)

Know thou, verily, God hath preferred the insight to the sight; because the sight sees the material things, while the insight apprehends the spiritual. The former witnesses the earthly world, while the latter sees the world of the Kingdom.

The former's judgment is temporary, while the latter's vision is everlasting. . . . (*Tablets*, vol. 3, p. 604.)

Spiritual creation is rebirth, it is supreme guidance, eternal life, universal qualities, the acquirement of the all-inclusive divine perfections, and progress in all the stages of human endowments. . . . Re-creation and re-birth are progress in the stages of Divine perfections, the training of human capacities and the rising of the light of God. (*World Faith*, pp. 22, 23.)

Turn your faces away from the contemplation of your own finite selves and fix your eyes upon the Everlasting Radiance; then will your souls receive in full measure the divine power of the Spirit and the blessings of the Infinite Bounty. (*Wisdom of 'Abdu'l-Bahá*, p. 155.)

#### HAPPINESS AND POWER

The soul of man must be happy no matter where he is. One must attain to that condition of inward beatitude and peace, then outward circumstances will not alter his spiritual calmness and joyousness. No one can imagine a worse place than the barracks of 'Akká.\* The climate was bad, the water was no better. The surroundings were filthy, the treatment of the officials was unbearable and we were looked upon as the enemies of religion and corrupters of morals. The government had given an order that during the stay in 'Akká no one must talk with us and we must not talk with each other.

When we arrived in 'Akká it was found there were not enough rooms in the barracks to imprison us separately so they put us all in two rooms with no furniture at all. The court of the barrack had a most gloomy aspect. There were three

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\*The prison in Palestine to which Bahá'u'lláh and His family and some Bahá'ís were sent in 1868.

or four fig trees, over the branches of which several ominous owls screeched all night. Every one got sick, and there were neither provisions nor medicine. At the entrance of the barrack there was an undertaker's room. It was a horrible room, yet I lived there two years with the utmost happiness. Up to that period I had not had time to read the Qur'án from first to last, but then I had ample time and used to read this holy book with fervor and enthusiasm. Going over the incidents and events of the lives of former prophets and finding how parallel they were with that of Bahá'u'lláh I was consoled and encouraged. I would read for instance the following verse: "How thoughtless are the people! Whenever a prophet is sent to them they either ridicule Him or persecute Him." And then I would read this verse, "Verily, our host is victorious over them." I was very happy all the time because I was a free man. Shut off in that room, my spirit traveled throughout the immensity of space. (*Star of the West*, vol. 8, p. 172.)

Then know, O thou virtuous soul, that as soon as thou becomest separated from aught else save God and dost cut thyself from the worldly things, thy heart will shine with the lights of divinity and with the effulgence of the Sun of Truth from the horizon of the Realm of Might, and then thou wilt be filled by the spirit of power from God and become capable of doing that which thou desirest. This is the confirmed truth. (*Tablets*, vol. 3, p. 709.)

When a man is thirsty he drinks water. When he is hungry he eats food. But if a man be not thirsty, water gives him no pleasure and if his hunger be already satisfied, food is distasteful to him.

This is not so with spiritual enjoyments. Spiritual enjoyments bring always joy. The love of God brings endless

happiness. These are joys in themselves and not alleviations. The life of animals is more simple than that of man. Animals have all their needs supplied for them. All the grasses of the meadows are free to them. The birds build their nests in the branching trees and the palaces of kings are not so beautiful. If earthly needs are all, then the animals are better supplied than man. But man has another food, the heavenly manna of the knowledge of God. All the divine prophets and Manifestations\* appeared in the world that this heavenly manna might be given to man. This is the food which fosters spiritual growth and strength and causes pure illumination in the souls of men. They become filled with the breaths of the Holy Spirit. They increase in the knowledge of God and in those virtues which belong to the world of humanity. They attain to the very image and likeness of God.

What greater joy is there than this? When they invoke God's favor at the divine threshold, their minds become open, they enter into spiritual pleasures and make discoveries. By this they enjoy ecstasies of the spirit and see the world illumined. They are filled with insight. They become fully attuned to the bounties of God and see them face to face, acquiring in themselves the virtues of the Manifestations. Thus it is that man shall attain to the utmost hopes of the Holy Ones.

If man could not attain to this illumination and these bounties the mineral world would be better than he, for it is not deficient in anything. When man is deprived of the illumination of God he feels a lack and a shortcoming on his part. (*Star of the West*, vol. 7, p. 155.)

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\* i. e. great world prophets. "Manifestations" when spelled with a capital "M" signifies in these pages a divinely perfect master who manifests the attributes of God as a pure polished mirror reflects the sun.

# Will and Testament

*Marzieh Gail*

ONE DAY I was out on the back porch painting a table. An insect settled on the table and stuck in the paint. It thrashed and floundered but only sank deeper. Feeling like Providence, I gave it my finger to climb out on, and transferred it to the porch railing, where it sat infinitesimally in the sunshine, scraping off the yellow paint. It was not grateful; it didn't know I existed. A few minutes later another insect landed on the tabletop and stuck. I gave it my finger and it heaved itself out. However, this time I found that I was not Providence; I was only an agent; I was not a dispenser of life and death. Because this time the insect was too badly damaged to survive, and I destroyed it. Then I remembered that Muhammad says in the Qur'án: "God maketh alive and killeth." (*Súra* 3:150)

With this reservation I shall explain why I am a Bahá'í and give such reasons for it as I know. And with this preface: Menninger tells us that the conscious mind, in relation to the unconscious, is "a thin shell or fringe, perhaps as much in proportion as the skin of an apple is of the whole fruit." We live in mystery, we don't know much. We are shapes fashioned out of something very perishable—mud. We are taking a ride in the sky.

The non-believers I meet, think that to believe you have to have a thing called faith. They say they wish they had it, but you know they don't; in fact, while they are talking, their faces and hands are telling you how superior they feel in their

non-believing, and how immature, how naive they find you. They discovered some time back that Santa Claus is only a device to sell the goods in a store, and they say that God is only a device to keep you quiet; a way of shutting your mouth so that you will let the world go on. Then if you stir them, they turn on you, and rage against God (in Whom they do not believe) for allowing such things as venereal disease and poverty and war.

I don't know why some people have faith and others don't. The Báb says, "The difference which separates believer from non-believer is knowledge." (*Persian Bayán*, 6:4) If present-day intellectuals are often unbelievers, it is because they see religion in its decay. Religion to them is strange clothing, robes and trappings, hocus-pocus; and strange ideas, complicated and irrelevant. However, in the ages of faith it is the intellectuals who believe, and lead the others: Augustine, Rûmî, Dante, for instance; highly sophisticated, highly intellectual.

My grandfather in New England gave a stained-glass window to his church, and my grandfather in Káshán went daily to his mosque. One hoped to be saved by the Blood of the Lamb, and the other to cross over the bridge that spans hell—the bridge narrow as a hair and sharp as a knife. One lived in the salt New England weather, against the white houses and the leafy streets; the other lived where the Wise Men came from, Káshán with its heat and scorpions and its fields of roses. According to family records, this latter was in the mosque one day, and the Báb came in, and my grandfather saw Him and believed; he heard that voice which afterward people could never describe, "except with a kind of terror." (Gobineau, *Les Religions et les Philosophies dans*

*l'Asie Centrale*, p. 121) Well, this may be one reason why I am a Bahá'í.

#### ALTHOUGH I BELIEVE IN CHRIST

Although I believe in Christ, I could not be an orthodox Christian, because the Church rejects Muhammad. Personal study, which is the only legitimate basis for my thinking, has convinced me that a being of Muhammad's dimensions could not be less than what we call a Prophet of God. For what He was, for what He said, for what He achieved, I believe in Him. For Islám's centuries of culture, when the West was in darkness; for Islám's solution of problems which drove Christian minds to madness and with which the West is still tortured—the problem of the nature of God; the problem of faith versus good works; the problem of celibacy and puritanism; for Islám's insistent promotion of science, which the Church suppressed; for Islám's statement of the rights of women—for all these I accept Islám.

Another reason why I am not an orthodox Christian is this: if I read my eyes out, I still couldn't decide which denomination is the true one. Conservatively there are hundreds of divisions in Christianity; I don't have time to become entangled in all that theology. Besides, the New Testament is two thousand years away from me, and scholars are not decided as to what it says. I can't overlook the fact that the Gospels were not written by the Apostles but by another generation of men; that the earliest, the Gospel of Mark, was set down thirty or forty years after the Crucifixion; that the oldest extant manuscript of the New Testament dates from the fourth century; that they have counted no less than 175,000 variations in the available texts; that in short, as one



author says, "Jesus never heard of the New Testament . . . " (See Trattner, Ernest R., *Unravelling the Book of Books*, parts 4 and 5.) I cannot even read Shakespeare, who wrote in my language only three hundred years ago, without glossaries and commentaries and learned disquisitions—how can I judge the Greek and Aramaic of two thousand years back? They tell me I must reconstruct that period, know those times to understand the teaching—well, I am busy with my own times.

Nevertheless, I believe in the Christ. His breath is on those pages. Besides I have seen Him in hospitals and bread-lines, in some art forms and in some people's eyes.

#### I WANT A NEW WORLD

All right, why am I not a Muslim? The text of the Qur'án is clear; it is not hearsay, it is the revealed work of Muhammad, brought down to us across thirteen hundred years. Well, I do not find my century in the Qur'án, any more than I found it in the Gospels. The spiritual problems, yes. The command to work and pray, to be humble and to fear God, yes. And the Golden Rule. But I do not find my century there. What should we do with a world in arms? What about the machines displacing the men? What about women, with their new, disruptive, agonizing equality? What about the ends of the earth brought close together? I do not find these things in the sacred books of thirteen hundred or two thousand years ago. I am not satisfied when a mujtahid reads them into the Qur'án, when a priest reads them into the Gospels.

The most intelligent of my non-Bahá'í friends, I mean of my friends who were born since 1900, are, generally speaking, agnostic. They are interested, not in theology, but in world reform. If they go to church it is for the Bach and

the stained glass. But what they want, heart and soul, is justice; food and jobs; money for books and microscopes, instead of bombs. Beauty, and love, and some kind of achievement for every one.

I want these things, too. I want a new world. Today we have the brains and we have the equipment to get it. Thirteen hundred years ago, two thousand years ago, there were still centuries of slavery and blood and pain ahead. Today we have the planet in our hands—almost. Today we have hope.

But here is where I differ from these young, agnostic friends—I believe in God. The reason is that I cannot explain away Moses and Buddha, Zoroaster and Jesus, Muhammad, the Báb and Bahá'u'lláh. Who are They—what is the strange eloquence They possess, which we call revelation, how is it that They subjugate the world? They are not academicians, taking notes out of books; They are not philosophers; They are not madmen; They are not poets or generals. How is it that They know what will work; how is it that They always founded a new culture; how is it that They are specialists in civilization? To me, They have an other-worldliness which proves that there is another world; in fact They ~~Themselves~~ are heaven, and Their ways prove God. A belief has to take into account all the facts; agnosticism excludes the greatest fact, the appearance amongst us of these superhuman personalities.

And then, I differ with them as to method. Let us assume that, as they wish, a non-religious group takes over the planet: what is to hold that group together? Religion, as I understand it, is the only cohesive force there is. This process of common belief in God, and common obedience to His Prophet,

unites the most discrepant and recalcitrant peoples; as a result of their single inspiration and of their clubbing-together, a new civilization develops. But a non-religious group must inevitably break into factions under this and that leader. If you reject the rule of heaven, then you are under the rule of earth, which is that the strongest always wins. My friends don't want the strongest to win, they want democracy. But democracy can exist only in a believing society; it is Christianity, it is Islám, that teach democracy; it is only in the light of faith that all men are brothers—only in the light of the next world, where money and brains will cease to matter; otherwise, most men will always be slaves to the strong. We Bahá'ís have felt, over and over, the tug of our individual wills, and have known—perhaps better than anyone else, since world unity is our business—that only the terrific pull of the Faith has held us together.

Incidentally lots of people say that they will believe in religion but not in the Manifestations of God. They want to accept the Sermon on the Mount but not Jesus. They want to accept the Bahá'í teachings but not Bahá'u'lláh. Well, the teachings without the name won't work; The name is the life element; It is for the name that men will die. Because principles do not move the heart. That is why they have to pin bits of ribbon and metal on soldiers. Principles in themselves are not creative; the brain watches, but the personality as a whole does not respond. Our race has spent much more time in the jungle than the laboratory, and we are infinitely more than rational, and the magic is in the name. Remember what Saint Theresa wrote for Jesus, fifteen hundred years after He was crucified—Let mine eyes see Thee, sweet Jesus of Nazareth—Let mine eyes see Thee, and then see death.

## THE SECRET OF BAHÁ'Í STRENGTH

I am not, then, a believer in world reform by secular legislators, because I think that a group which denies God can never love men enough to establish world unity. Neither do I think that people of differing religions, each secretly considering the others as either damned or incomprehensible, can ever make a world state.

And I do not belong to any of the previous great religions because they are divided into sects, and because their scriptures, although necessary and inspiring, do not practically relate to modern times. I know that they all teach the Golden Rule but that is not what I mean. I want enlightenment on such practical points as the following: How can we stop war? Should we have public ownership of the means of production? Is divorce permissible? Should we use alcohol? I also want fuller explanation as to what we are doing in the universe; I want to know more about God, and the life after this, and the function of prayer.

There is still something else. I mean there is the Guardian of the Bahá'í Faith. The secret of Bahá'í strength is the tie between the individual and the Guardian. We obey our elected representatives, our Local and National Spiritual Assemblies, because our interest is centered in him. We could not gear our emotions to our chosen representatives, we could not suffer and sacrifice and die for them; because they are many, he is one; they change, he endures; they are our creation, he is Bahá'u'lláh's. If—as is inconceivable—human love and loyalty were capable of focussing on a group of men—then American Bahá'ís would center in their representatives, and Persian Bahá'ís in theirs, and there would be no higher devotion to hold the Bahá'í world together. The memory of

Bahá'u'lláh would be with us, yes, but not the day-by-day expression of His will. We would go the way of the other religions, into hatred and schism and war. Because of the Guardianship, then, I believe in the Bahá'í plan for establishing a world federation. I have heard of no other plan which would work.

#### THE WILLING BLOOD

When I first saw Mt. Carmel it was mostly weeds and rubble. I like to think of the Bahá'í Shrines there now, there and at Bahjí. I remember the white pathways spattered with red geraniums. The terraces high over Haifa, over the blue curve of the Bay; oranges glinting in their leaves, and a hundred black cypresses. I think of handfuls of tuberose petals, piled on the Holy Thresholds inside the Shrine rooms. And I remember a night at Bahjí when a blue moon came up through the blue flowers of the jacaranda tree, and blue blossoms fell on the grass. I think of the inner garden of the Shrine; and the small inner room, set with precious rugs and lamps, which is the holiest place in the Bahá'í world. I think again of the red geraniums streaming over Mt. Carmel; red geraniums, the willing blood of many martyrs.

UNLIKE the Dispensation of Christ, unlike the Dispensation of Muhammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and consummation of their task . . . Therein lies the distinguishing feature of the Bahá'í Revelation.—SHOGHI EFFENDI.

# BAHÁ'Í TRUTHS

Words of Bahá'u'lláh

THE PURPOSE OF GOD in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely-revealed and weighty Scriptures unequivocally bear witness. Whoso hath recognized the Day-Spring of Divine guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a Presence which is the real Paradise, and of which the loftiest mansions of heaven are but a symbol. (*Gleanings*, page 70.)

O ye lovers of the one true God! Strive, that ye may truly recognize and know Him, and observe fittingly His precepts. This is a Revelation under which, if a man shed for its sake one drop of blood, myriads of oceans will be his recompense. Take heed, O friends, that ye forfeit not so inestimable a benefit, or disregard its transcendent station. (*Gleanings*, pages 5, 6.)

This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created beings. It is incumbent upon all the peoples of the world to reconcile their differences and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. (*Gleanings*, p. 6)

They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude toward God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. (*Gleanings*, page 7.)

The time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. (*Gleanings*, pages 12, 13.)

Conceive . . . the distinction, variation and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles. (*Gleanings*, page 22.)

Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it to be at variance with their limited understanding, they arose to perpetrate such unseemly acts. (*Gleanings*, pages 18, 19.)

It is evident that the changes brought about in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding and the Divine Luminary which shineth from the day-spring of the Divine Essence. (*Gleanings*, page 26.)

We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation as a token of Our grace unto men. (*Gleanings*, pages 29, 30.)





# BAHÁ'Í ANSWERS

## ARE NATIONS DESTINED ALWAYS TO MAKE WAR?

FOR THOUSANDS OF YEARS man and nations have gone forth to the battle-field to settle their differences. The cause of this has been ignorance and degeneracy. Praise be to God! In this radiant century minds have developed, perceptions have become keener, eyes are illumined and ears attentive. Therefore it will be impossible for war to continue. ('Abdu'l-Bahá, *Promulgation of Universal Peace*, page 282.)

According to an intrinsic law, all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting peace and brotherhood. . . .

The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. . . .

Let this century be the sun of previous centuries the effulgences of which shall last forever, so that in times to come they shall glorify the twentieth century, saying the twentieth century was the century of lights . . . the twentieth century was the century of international peace, . . . the twentieth century has left traces which shall last forever. ('Abdu'l-Bahá, *idem*, page 121.)

Universal peace will be established among the nations of the world by international agreement. . . . International peace is a crucial necessity. An arbitral court of justice shall be established by which international disputes are to be settled. Through this means all possibility of discord and war between the nations will be obviated. ('Abdu'l-Bahá, *idem*, page 311.)

The age has dawned when human fellowship will become a reality. . . . The dispensation is at hand when all nations shall enjoy the blessings of International Peace. ('Abdu'l-Bahá, *idem*, page 365.)

A few, unaware of the power in human endeavor, consider this matter (universal peace) as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case however. On the contrary, thanks to the unfailing grace of God, the loving kindness of His favored ones, the unrivalled endeavors of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatever can be regarded as unattainable. Endeavor, ceaseless endeavor is required. Nothing short of an indomitable determination can possibly achieve it. ('Abdu'l-Bahá, cited in *The Goal of a New World Order*, by Shoghi Effendi.)

#### WHAT IS MEANT BY THE WORLD ORDER

##### OF BAHÁ'U'LLÁH?

THIS NEW WORLD ORDER, whose promise is enshrined in the Revelation of Bahá'u'lláh, . . . involves no less than the complete unification of the entire human race. This unification should conform to such principles as would directly harmonize with the spirit that animates, and the laws that govern, the operation of the institutions that already constitute the struc-

tural basis of the Administrative Order of His Faith. (Shoghi Effendi, *Unfoldment of World Civilization*, page 2.)

Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, . . . are growing every day. (Shoghi Effendi, *idem*, page 1.)

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. (Bahá'u'lláh, cited in *Unfoldment of World Civilization*, page 3.)

Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city state, and nation have been successively attempted and fully established. World unity is the goal toward which a harassed humanity is striving. Nation building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world growing to maturity must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life. (Shoghi Effendi, *idem*, page 42.)

To claim to have grasped all the implications of Bahá'u'lláh's prodigious scheme for world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind. (Shoghi Effendi, *The Goal of a New World Order*, page 14.)

# Nabil's History of the Báb

*George Townshend*

## IV.

THE FUTURE will be better able than we to set events in their true perspective, to appraise the value of the vast amount of historical material which the industry of Nabil has amassed and to judge the significance of these deeds of heroism and self-sacrifice.

Yet there is one respect in which this work has a particular timeliness now, which it will not have in the future. We live and long have lived in a twilight age, and with deepening fear have watched the darkness close in upon us. Religion, organized or not, has more and more lost its control over men's conduct, its hold upon their hearts. Churchmen are as little able as statesmen to unravel the perplexities of the situation, to inspire hope for the future, to formulate a plan for staying the general disintegration and for reconstructing an adequate world order. Believers turn their sad thoughts back to the early days of the Christian Faith. They stretch their longing hands far across the intervening centuries to ancient Pentecosts—but in vain. They read in the Scriptures of the miracles of courage and achievement wrought by the power of divine faith in past ages. They turn to the Epistle to the Hebrews and light upon such a tribute to Faith as this:

“And what shall I more say? For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

"Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

"Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

"And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

"(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." (*Hebr. XII. v. 32-38.*)

They wonder at the vision, the exultation, the prevailing power of the faithful ones of old who, though they were in their own time little noted and obscure, yet for all their apparent weakness could not be gainsaid but went forth in their Master's cause, removed mountains of doubt, uplifted the characters of men and of peoples, and amid the ruins of an unhappy and decaying world inspired and initiated the building of a new and greater civilization. Christians today long bitterly, despairingly, for that ancient Glory. But the chasm seems unbridgeable. Between us and the comrades of the Christ a great gulf is fixed which none may cross. Understanding and creative power were theirs. To us belong bewilderment, frustration and despair.

#### THE THEME IS VICTORY

But to read Nabil is to enter an utterly contrasted world. To peruse this chronicle of events not yet a century old, to feel

the warm glow of love and faith and militant ardor with which the narration is suffused, to observe the character of the Báb, in which the sweetest charm and humility are mingled with majesty and power, is to pass suddenly into a realm of thought wholly different from that in which we of the West so long have lived. As we read, we realize we are following here the fortunes of people of our own time, whose outlook on life is exactly that which Christians once had but now have lost, exactly that of which we read in our Scriptures and for which we repine in vain. Here indeed in this record is darkness—spiritual darkness such as now gathers in the West, darkness awful and immeasurable. But it lies only at the far circumference, at the outer edges of the scene, not at the heart of things. It is darkness challenged, darkness routed, scattered, put to flight and to eternal shame. The central place is held by light; the theme is the victory of light. The darkness serves to set off the light by contrast. It cannot reach nor touch the souls of the Bábis. In them there is no perplexity nor apprehension. Human pain and failure are for them overpassed and lost in a divine attainment. They did not trust human wisdom nor find as we have done that it betrayed them. They trusted God wholly and for love's sake gave up all they had and were, that they might serve His Truth.

Whatever is base, unworthy, ignoble in human nature is not here glorified, extolled, palliated, but held up to execration, destined to final defeat and complete destruction. Glory and praise and dominion and the certainty of triumph belong here to whatever in human nature is most lovable, most noble, most sublime.

Here are men, women and children, a vast, motley, heterogeneous host of young and old, learned and unlearned, the

rich man and the poor man, the aristocrat and the laborer: gathered into one indissoluble body not by any outward compulsion or constraint whatever, but of their own free act and eager choice. The tie that binds them is spiritual only—simply love for God—and is so strong that no enticement or repulsion of the earth can break or loosen it. Neither prison nor poverty, hunger nor thirst nor wounds could force them to desert their comrades, deny their Lord or abandon His cause: severally, or in multitudes together, they would face and welcome death, and give their lives, as their Beloved Lord gave His, simply to serve the cause of God among men.

We need not go back to ancient Scriptures or to distant times, to the early history of the Christian Church, to the Epistles to the Hebrews or to the Old Testament, to rediscover that faith in God which in our extremity seems lost beyond recall. We need not imagine that the outpourings of God's manifest power, the open vision of His Beauty, the ecstasy of self-sacrifice in His cause, have passed away forever from the earth.

All these things are in our midst!

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The author has taken *The Dawn-Breakers: Nabil's History of the Early Days of the Bahá'í Revelation* as proof and evidence that the great, creative days of faith have returned to earth.

THIS priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind.—SHOGHI EFFENDI.

# BAHÁ'Í LESSONS

*"The source of all learning is the knowledge of God."*—Bahá'u'lláh

## CONDITION OF THE WORLD

(The page references are to *The World Order of Bahá'u'lláh*,  
by Shoghi Effendi)

The Verge of Calamity, 30.	World Super-State, 40, 41.
Failure of the League of Nations, 30.	A World Community, 41.
Uncontrollable Crises, 31.	Purpose of the Worldwide Law, 41, 42.
The Gravest Symptoms 32, 33.	Consummation of Evolution, 43,
The World War, 33.	44, 45.
Conditions Beyond Human Control, 33, 34.	The Fire of Intense Suffering, 45, 46, 193, 194.
God's Divinely Appointed Scheme, 34.	A World Catastrophe, 46.
Fundamental Cause of World Unrest, 35, 36.	Prophecy of Final World War, 48.
The Oneness of Mankind, 36, 37.	1963 Begins the New Civilization, 48.
The Principle of Federalism, 37.	Rise of the Bahá'í Order, 161.
The Sovereign Remedy, 40, 162, 163.	The Present Order is Rolled Up, 162.

## MATERIAL AND DIVINE CIVILIZATION

Highest Object of Civilization, Mysterious Forces of Civilization, 84.	Outward Trappings Without Moral Advancement, same, 69, 70.
True Civilization Will Raise Its Banner, same, 74.	Religion the Means of Civilization, same, 91.
Spirituality Becomes Obscured, Wisdom of 'Abdu'l-Bahá, 98.	Human Education Signifies Progress, Some Answered Questions, 9.
Does Civilization Give Peace, Mysterious Forces of Civilization, 71.	The Bounds of Moderation, Gleanings, 342.



- An Ever-Advancing Civilization, same, 215.  
 Material and Divine Civilization, Promulgation of Universal Peace, 105.  
 Until Heavenly Civilization is Founded, Foundations of World Unity, 13.  
 Fundamental Principles of Religion, Some Answered Questions, 347.  
 Two Pathways, Foundations of World Unity, 69, 71, 85.  
 Through Knowledge Civilization Progresses, Some Answered Questions, 344.

## MISSION OF THE PROPHETS

- The Reality Established for Man, Bahá'í Scriptures, 739.  
 Purpose of God in Manifesting, Gleanings, 299.  
 Come to Dispel Darkness, Foundations of World Unity, 110.  
 Promulgators of Divine Religion, Bahá'í Scriptures, 652.  
 The Purpose Underlying Revelation, Gleanings, 206.  
 Nothing Can Thwart His Purpose, same, 220.  
 They Give Spiritual Life, Some Answered Questions, 185.  
 Education of Humanity, Bahá'í Scriptures, 724.  
 Guide Humanity to the True One, same, 741.  
 Men Should Live in Unity, Foundations of World Unity, 50.  
 That the Law of Love Be Promoted, Bahá'í Scriptures, 832.

## BASIC BAHÁ'Í TEACHINGS

(The page references are to *The World Order of Baha'u'llah*)

- The Bahá'í Revelation, 97, 98, 99, 100, 101, 102.  
 Independent Character of the Bábí Dispensation, 102, 103.  
 The Manifestation Not an Incarnation, 112, 113.  
 The Continuity of Revelation, 114, 115, 116, 117.  
 The Oneness of the Prophets, 57, 58, 59.  
 The Station of the Báb, 123.  
 The Station of 'Abdu'l-Bahá, 131, 132, 134.  
 The True Believer, 108.  
 The Principle of Collective Security, 191, 192.  
 Non-Political Character of the Bahá'í Faith, 63, 64, 65.  
 Shoghi Effendi's Summary of the Teachings, xi, xii.

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## WITH OUR READERS

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WITH the beginning of volume six *World Order* appears in a new dress; not only are cover and format new, your editorial committee is also attempting a somewhat new plan whose aim is to make our magazine more helpful to all in the Bahá'í world and through them to others who are searching for spiritual food and for a way to an orderly world.

The Bahá'í magazine has already passed through a number of changes. It began in 1910 as *Bahá'í News* when it filled a definite and valuable function as the organ of information and source of teaching material. As *Star of the West* and as *Bahá'í Magazine* it gradually abandoned the function of reporting news and became an instrument for a literary expression of the thoughts and experiences of the Bahá'í community. As *World Order* the magazine aimed to give emphasis to the social teachings and the new implications of the Faith as developed in the writings of Shoghi Effendi.

This April issue shows you the

new plan in a general way. The number of articles is cut down and features or departments are added. These departments or similar ones we plan to have appear monthly: *The Divine Art of Living* (a new compilation to take the place of the much-loved old one now out of print); Bahá'í Truths; Bahá'í Lessons; Bahá'í Answers; Book Reviews.

This Readers' Column, too, we hope with your help to continue throughout the year. It is open to you for exchange of helpful thoughts and experiences, for questions and constructive suggestions. Many who do not feel like writing long articles can contribute brief and helpful paragraphs. Material for the May issue will have to come in very promptly. Address, Editorial Department, *World Order*, 536 Sheridan Road, Wilmette, Illinois.

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WE NEED the cooperation, too, of our entire Bahá'í community in furnishing vital and interesting articles on various phases of Bahá'í teachings and history and

inspirational articles on spiritual and pioneer experiences. In Shoghi Effendi's words we should have "such accounts of the history and teachings of the Cause as to portray to Bahá'í and non-Bahá'í alike the unique beauty as well as the compelling power of the Bahá'í spirit."

The names of our this month's contributors have appeared in previous issues and so are familiar to you. The Reverend George Townshend sends this final installment of Nabil's History of the Báb from County Galway, Ireland, where he is canon of the church of England; Marzieh Carpenter Gail, also a younger Bahá'í, a Persian-American Bahá'í who serves the Cause devotedly both with tongue and pen, now lives in San Francisco. And while we are mentioning the younger Bahá'ís who are helping with this issue we wish to speak of George True of Grosse Point, Michigan, whose cover design,

slightly changed, is being used for our newly dressed magazine. Our new compilation on *The Divine Art of Living* is being made by Mabel Hyde Paine who for some years has been serving the Cause in Urbana, Illinois. The leading article by Hussein Rabbani is reprinted from Bahá'í Magazine. He is a brother of Shoghi Effendi and lives in Haifa, Palestine.

The theme of the leading article next month is to be *The Question of Religious Unity*, and the Bahá'í attitude will be presented by Horace Holley. An advance notice can also be given of an article on *The Fortified City*, by William Kenneth Christian, and a most interesting book review by Maye Harvey Gift: *The Internationalism of a Biologist*. These two in the May issue. Looking farther ahead, announcement is made of the theme subject *Education* in the June issue, accompanied by an article dealing specifically with the *Bahá'í Schools*.

THE EDITORS

# WORLD ORDER THE BAHÁ'Í MAGAZINE

VOLUME VI

MAY, 1940

NUMBER 2

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## *The Question of Religious Unity*

*Horace Holley*

THREE PRINCIPLES ENTER INTO  
THIS CRUCIAL QUESTION . . .

THE TWO DECADES following the Versailles Treaty witnessed a deep and widespread interest in the subject of religious unity. For many, this interest stemmed from the vivid sense of horror aroused by the experience of a world at war; for others, some degree of religious unity appeared essential as a moral basis for the international political unity hoped-for in the League. For all adult and conscious persons, the post-war world appeared to represent in many ways a new beginning. Its larger frontiers discredited habits of parochialism, and its seething populations called for the re-establishment of the very foundations of civilized order and intercourse.

A number of great inter-religious conferences were held, with a view to creating some continuous effort to solve the question of unity among the ecclesiastical bodies of East and West. In circumstances of dignity and an atmosphere of earnest endeavor, Christian, Jew, Muhammadan, Hindu, Buddhist and

other religionists maintained discussion, carried out carefully arranged agendas, turned to God in prayer. The spectacle, in comparison to the death-struggle of the followers of these faiths through years of battle, was encouraging to the masses of people in civilized lands. An eternal instinct, bearing the awareness of unity through ages of suspicion, hatred and strife, seemed to be at the point of providential fulfilment. On the other hand the experienced student of religion could not fail to note that in none of these conferences were representatives of the two great branches of Christianity itself encountered on terms of mutual equality, that the agendas were efforts to recognize differences rather than produce oneness of understanding and worship, and that the degree to which ecclesiastical bodies, in distinction to voluntary lay effort, were committed to any abandonment of their historical isolation, was not clearly apparent. Moreover, the rise of the totalitarian state destroyed the movement before it had developed to the point of facing the crucial issues at stake.

There has, however, been a transfer of effort from the international scale originally attempted to the realm of inter-religious association within the United States. The movement served by lay Protestants, Catholics and Jews in America is apparently the only visible heir of the great world hope which arose as soon as the war had ceased.

The fundamental conditions of this intra-national effort are, of course, very different to those faced by the larger conferences of Stockholm, Oxford, Geneva and Jerusalem. American religionists stand upon the firmer basis of social stability guaranteed by their government; they represent only branches of their respective religious bodies and not their executive, responsible and authoritative heads; and their essential problem appears to be one of mutual tolerance within the

framework of a politically unified civilization. Americans have witnessed in other parts of the world in recent years the recrudescence of such primitive, unbelievable and hideous religious and racial intolerance, such bestial savagery inflicted upon helpless peoples victim to the anti-religious legalism of military power, that the very incapacity of the rest of the world even to meet and discuss universal problems supplies a new and powerful incentive to their demands for a settlement of historic religious issues.

### THREE PRINCIPLES OF RELIGIOUS UNITY

The present nature of the terrible exigency which confronts all sincere followers of revealed religion can be summed up in the statement that once more, as in the days of Christ, the implacable enemy of divine law is not the paganism of persons but the inherent purpose and nature of the state. Mankind once more lives under the shadow of collective evil; the instruments of culture, science, industry and politics are all become weapons in the hands of those who must dominate soul and body or destroy.

Such an exigency is not to be met by the holding of conferences which create a verbal record of cooperation and good will but produce nothing in the world of action.

The Bahá'ís are more than sympathetic to all effort to unify the religions. The principle of religious unity lies at the very heart of their faith. In the daily practice of their religion they manifest this principle in their relations to non-Bahá'ís, since their relations to one another maintain the victory of spiritual oneness achieved over all the historic divisions which have denied the oneness of God.

The Bahá'ís, however, do not approach this great world problem superficially. They do not analyze its nature in terms

of the survival of creeds, rites and ecclesiastical organizations. They are not concerned with matters of diplomatic adjustment. They are not satisfied with a goal of tolerance which merely gives all churches the right to proselytise under more favorable terms, each having been given the other's official and public blessing. The Bahá'ís realize that the world of humanity is at this hour in desperate danger; their conception of religion is not that type of institutional activity which could not prevent these wars and revolutions from arising and therefore conveys no hope that it is able to transmute war and revolution into peace.

To every Bahá'í, there are three principles which enter into the question of religious unity. Until these three principles are all met and fulfilled, all effort to bring about true association and agreement of historic religious bodies is ineffective and useless.

#### TRANSFORMATION OF THE INDIVIDUAL

The first principle is that every individual human being involved in a movement for religious unity must have undergone transformation at the very core of his being. He must accept not merely the ideal of the occasional public gesture or the possible far-remote future eventuation of the ideal, but realize that ideal here and now in complete acceptance of the principle of spiritual equality among the revealed religions. He may not graciously offer favors to an inferior nor sign a moral armistice when struggle is inconvenient, to be resumed when the chance of victory is enhanced. Nor can the worker confine his acceptance to persons of his own race, culture and civilization. The principle of religious unity requires nothing less than the passionate conviction that all human beings are children of one God, and that every obstacle to unity of wor-

ship, unity of understanding and unity of action is to some degree a denial of the very basis of revealed religion.

“Gird up the loins of your endeavor, O people of Bahá,” Bahá’u’lláh declares to His followers, “that haply the tumult of religious dissension and strife that agitateth the peoples of the earth may be stilled, that every trace of it may be completely obliterated. For the love of God, and them that serve Him, arise to aid this most sublime and momentous Revelation. Religious fanaticism and hatred are a world devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction.” (*Gleanings*, page 288)

Speaking in a Christian church in Philadelphia during June, 1912,—while the people were still unaware of the terrible war that was so imminent,—‘Abdu’l-Bahá thus described the condition of civilization which prevails when religions are dis-united: “True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities; but the people are holding to the counterfeit and imitation, negligent of the reality which unifies; so they are bereft and deprived of the radiance of religion. They follow superstitions inherited from their fathers and ancestors. To such an extent has this prevailed that they have taken away the heavenly light of divine truth and sit in the darkness of imitations and imaginations. That which was meant to be conducive to life has become the cause of death; that which should have been an evidence of knowledge is now a proof of ignorance; that which was a factor in the sublimity of human nature has proved to be its degradation. Therefore the realm of the religionist has gradually narrowed and darkened and the sphere of the materialist has widened and advanced; for the religionist has held to imitation and counterfeit, neglecting and dis-



carding holiness and the sacred reality of religion. When the sun sets it is the time for bats to fly. They come forth because they are creatures of night. When the lights of religion become darkened the materialists appear. They are the bats of night. The decline of religion is their time of activity; they seek the shadows when the world is darkened and clouds have spread over it." (*Promulgation of Universal Peace*, page 174)

It is thus a vital question to look into the motive of all who advocate religious unity. Is it an expression of the true spirit of oneness, or a factor of patriotism or some other localized feeling? Does it seek to establish the will of God, or is it an accommodation under social pressure? The individual, surely, who claims to believe in a religious unity for the whole world can only prove the sincerity of his assertion by re-examination of his own religious affiliation. If he maintains a connection with any institution whose creed or practice establishes sectarianism, small or great, he serves unity with word but disunity by deed. Let him either strive to universalize his own church, or step into the arena of world faith.

#### UNITY AND RELIGIOUS INSTITUTIONS

We must distinguish between those social movements which remain in the realm of personal sentiment and those which become powerful enough to create the instruments necessary for carrying out their fundamental purpose. An inter-faith movement composed of persons most of whom are identified with a sectarian creed, and not in any way committing their churches or synagogues or mosques to new and more inclusive views, is a movement capable only of producing a temporary feeling of satisfaction in the hearts of its active workers. It in reality is not a movement but merely a subjective attitude.

The situation created by such diffuse sentiment is precisely

like the peace movement in Europe prior to 1914. Millions adhere to the ideal in feeling and thought, some manifest extraordinary heroism. Meetings are held, programs prepared, publicity carried out; the ideal appears to be firmly established in the public consciousness. An international crisis appears, the governments declare war, and the sentiment comes to an end or burns in the souls of a few martyrs whose agony lights a torch to illumine a later time.

The test of the progress of the movement for religious unity is therefore more than an examination of personal sentiment. It involves the institutions whose relations to religionists correspond to the relations of state to citizens. When the overwhelming majority of the institutions of organized religion rewrite their constitutions so as to establish creed and doctrine upon the foundation of the oneness of religion, we may say that the movement toward unity has become firmly established. But as long as the public movement actuates individuals who have no authority, the movement is impotent, like the gatherings of international peace movements before the war which provided splendid occasions for sentiment but changed no government's foreign policy one single iota. What is needed is not truth of sentiment alone but truth of social organization.

The existence of the sentiment, however, does produce a new moral atmosphere which the institutions are compelled to recognize. Much thought has been devoted to the problem of coordinating the institutions of the different religions, and the idea has even been advanced that churches should produce a League of Religions, as the governments produced a League of Nations. Of this intention, two comments must be made. First, a League does tend to coordinate bodies previously in a state of general anarchy, and does promise a trend

at least in the direction of unity. Second, a League is composed of its constituent organizations, recognizes their sovereignty and guarantees their existence and survival. A League, therefore, presents the astounding spectacle of an organization which simultaneously both unites and isolates its member bodies. It produces the fiction of unity while maintaining the fact of separation. For a League, based on the notion of sovereignty of its parts, will never even discuss any subject forbidden by a powerful sovereignty which considers itself in any way threatened by the discussion. The League of Nations attempted to coordinate great nations which maintained divergent and hostile policies. A League of Religions could do nothing more. *For the assumption of sovereignty is in itself the rejection of unity in advance.* Unity only emerges when the organizations yield up their sovereignty for the sake of true cooperation.

There is a completely irreconcilable diversity in the upholding of the ideal of religious fellowship in terms of personal sentiment, and its suppression in terms of organized doctrine and creed. Moreover, if we turn back to the historical record to learn how the different sects emerged from the revealed religion, we realize that each of these sovereignties incorporates some great social or religious struggle and gives permanence to some divisive episode. In other words, the unity longed for was once possessed and then abandoned under conditions which have produced in minds and hearts the equivalent of forts and armed frontiers. If the religionists could not preserve the inner unity they received from God, how are they to create an outer unity which will have any real effect or influence or permanence? Each religious organization has multiplied the number of clergy whose existence and authority are dependent on disunity.

## THE ESSENCE OF RELIGIOUS UNITY

The question of religious unity is only in part a matter of uniting creed and doctrine. The essence of the matter is something far more vital and difficult. That is, religious unity as agreement in the realm of formal religion leaves untouched the fundamental problem of the unity of nations, races and classes. The people of the world are suffering intolerable burdens and agonies because of the entrenched division of nations, economic policies, classes and races. The whole earth has become enslaved to the principle of struggle. What world policy do the religionists offer mankind, what hope of a solution of the real problems of war and poverty and prejudice is involved in the sentiment of those who discuss unity or in the maneuverings of formal religious bodies?

We can not afford to overlook certain fundamental truths. One of these truths is that secular power, divorced from universal ethics and become an end in itself, reveals the death of the traditional religion. As long as groups of people remain united in obedience to divine will, their religion saves them from strife and contention; but the moment the spirit of unity fails, they divide into secular groups and become subject to the principle of destruction. All great systems of secular authority in the world today represent the collapse of ancient spiritual cultures. Instead of the Revelation of Moses, which established a moral people, we have the revolutionary influence of the scattered fragments of Judaism; instead of Christendom we have the nations of Europe; instead of Islam we have the secular nationalities of the Near East. For the secular element is precisely the application to civilization of that materialism which, as 'Abdu'l-Bahá lamented, appears when the lights of religion are extinguished.

The essence of the problem, consequently, is not how to coordinate doctrines but how to revive the creative spirit of faith in the souls of a darkened world. How to unite the sundered and antagonistic peoples of earth in one faith and one law—that is the question to be raised by the sincere and the enlightened. Short of this the issue of religious unity is fictitious: the question of how organizations which have out-lived their historic usefulness can survive.

Now let us approach this great question in the light of how religious unity was once actually accomplished. Let us leave the realm of theory and enter the domain of truth—as attested by the processes of history itself.

When Christ arose in the darkness of Roman dominion and Jewish ecclesiasticism, did He call the churches, synagogues and religious societies into conference in order to debate their respective rights, privileges, authorities, powers and jurisdictions? Did He summon organizations to unity or did He act directly upon the conscious human soul? And did He describe unity as the agreement of human ideas and methods or as the unity of man with God?

To ask the question is to answer it once and for all. Christ united the people of different religions, different races, different classes into one people by revealing the Way to God. Those who chose that Way attained unity; those who rejected the Way remained under the shadow of the fatality invoked by the glory that was Rome.

Has the method of God changed to suit the convenience of a later generation? The Bahá'ís follow Bahá'u'lláh who declared that the method of God in revealing the Way to the people is unchanged from generation to generation, from age to age and from cycle to cycle throughout the history of man.

Bahá'u'lláh has laid in this modern world the foundation

of spiritual unity. He has opened the Way that leads to God. He has revealed the oneness of all religion in the oneness of the Manifestations, in the harmony of all basic spiritual truth. He has produced a spiritual society which maintains the constant victory of reconciliation among believers who have come from every traditional church and creed. He has created a world Faith, and brought to this darkened earth a world Law which contains the principle of Universal Peace. Bahá'u'lláh has immersed mankind in a sea of light. He has destroyed the foundation of fiction and pretence. He has joined the truth of social sovereignty with the truth of spiritual worship; and His Revelation marks the long-awaited dawn of true civilization on earth. By forbidding a professional clergy, Bahá'u'lláh has prevented the forces of reaction from triumphing at some later date.

“We have erewhile declared—and Our Word is the truth:—‘Consort with the followers of all religions in a spirit of friendliness and fellowship.’ Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God’s Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. . . . ‘It is not his to boast who loveth his country, but it is his who loveth the world.’” (*Gleanings*, page 95)

“There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies

of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise, and, armed with the power of faith, shatter to pieces the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you." (*Gleanings*, page 217) "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith." (*Gleanings*, page 255)

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Among the bounties of God is revelation. Hence revelation is progressive and continuous. It never ceases. It is necessary that the reality of divinity with all its perfections and attributes should become resplendent in the human world. The reality of divinity is like an endless ocean. Revelation may be likened to the rain. Can you imagine the cessation of rain? . . . The greatest bestowal of God to man is the capacity to attain human virtues. Therefore the teachings of religion must be reformed and renewed because past teachings are not suitable for the present time. 'ABDU'L-BAHÁ, *The Promulgation of Universal Peace*, page 373.

## Texts for the Nine Outer Doors of the Mashriqu'l-Adhkár

*Words of Bahá'u'lláh*

1. The earth is but one country; and mankind its citizens.
2. The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me.
3. My love is My stronghold; he that entereth therein is safe and secure.
4. Breathe not the sins of others so long as thou art thyself a sinner.
5. Thy heart is My home; sanctify it for My descent.
6. I have made death a messenger of joy to thee; wherefore dost thou grieve?
7. Make mention of Me on My earth that in My heaven I may remember thee.
8. O rich ones on earth! The poor in your midst are My trust; guard ye My trust.
9. The source of all learning is the knowledge of God, exalted be His glory.



# The Divine Art of Living

*A Compilation*

## CHAPTER TWO

### FIRST STEPS IN SPIRITUAL PROGRESS

#### THE PURPOSE OF OUR LIVES

*Words of Bahá'u'lláh*

THOU didst wish to make Thyself known unto men: therefore, Thou didst, through a word of Thy mouth, bring creation into being and fashion the universe. There is none other God except Thee, the Fashioner, the Creator, the Almighty, the Most Powerful. (*Prayers and Meditations*, p. 6)

O Son of Man! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty. (*Arabic Hidden Words*, 3)

Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that most great Light. Methinks, but for the potency of that revelation, no being could ever exist. . . . To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes of God to a degree that no created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said; "Man

is My mystery, and I am His mystery." Manifold are the verses that have been repeatedly revealed in all the heavenly Books and the holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: "We will surely show them Our signs in the world and within themselves." . . . And yet again He revealeth: "And be ye not like those who forgot God, and whom He hath therefore caused to forget their own selves." In this connection, He Who is the eternal King—may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him—hath spoken: "He hath known God who hath known himself." (*Iqân* p. 101)

Know thou that, according to what thy Lord, the Lord of all men, hath decreed in His Book, the favors vouchsafed by Him unto mankind have been, and will ever remain, limitless in their range. First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creatures to know and recognize the one true God—exalted be His glory. This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation. (*Gleanings*, p. 194)

Thou hast asked Me concerning the nature of the soul. Know, verily, that the soul is a sign of God, a heavenly gem whose reality the most learned of men hath failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel. It is the first among all created things to declare the excellence of its Creator, the first to recognize His glory, to cleave to His truth, and to bow down in adoration before Him. If it be faithful to God, it will reflect His light, and will, eventually, return unto Him. If it fail, however, in its allegiance to its Creator, it will become a victim to self and

passion, and will, in the end, sink in their depths. (*Idem*, p. 158)

The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely-revealed and weighty Scriptures unequivocally bear witness. (*Idem*, p. 70)

#### ADVANCING TOWARD THE IMMORTAL REALM

O Son of Love! Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory. (*Persian Hidden Words*, 7)

In this valley (of search), the wayfarer rides the steed of patience. Without patience the wayfarer in this journey will reach nowhere and attain no goal. Nor should he ever be downcast. Were he to strive for ages without beholding the beauty of the Friend, he should not become dejected. For those who strive to reach their goal rejoice in the promise that "He who seeks Us with perseverance shall be assuredly guided unto Us" (Qur'án); and in their search, they firmly gird up their loins of service, and steadily seek to journey from the plane of heedlessness to the realm of being. No chain shall hinder them and no counsel deter them.

It is requisite for such servants to purge the heart—which is the well-spring of divine treasure—from every impression, to forsake blind imitation inherited from their forebears and to close the door of friendship or enmity to all upon the earth. (*The Seven Valleys*, p. 7)

When a true seeker determines to take the step of search in the path leading to the knowledge of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error. (*Iqán*, p. 192; also *Gleanings* p. 264)

From the exalted source, and out of the essence of His favor and bounty He hath entrusted every created thing with a sign of His knowledge, so that none of His creatures may be deprived of its share in expressing, each according to its capacity and rank, this knowledge. This sign is the mirror of His beauty in the world of creation. The greater the effort exerted for the refinement of this sublime and noble mirror, the more faithfully will it be made to reflect the names and attributes of God, and reveal the wonders of His signs and knowledge. (*Gleanings*, p. 262)

A new life is, in this age, stirring within all the peoples of the earth; and yet none hath discovered its cause or perceived its motive. Consider the people of the West. Witness how, in their pursuit of that which is vain and trivial, they have

sacrificed, and are still sacrificing, countless lives for the sake of its establishment and promotion. . . . O friends! Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny. Suffer not your labors to be wasted through the vain imaginations which certain hearts have devised. (*Gleanings*, p. 196)

That the heart is the throne, in which the Revelation of God the All-Merciful is centered, is attested by the holy utterances which We have formerly revealed. Among them is this saying: "Earth and heaven cannot contain Me; what alone can contain Me is the heart of him that believeth in Me, and is faithful to My Cause." How often hath the human heart, which is the recipient of the light of God and the seat of the revelation of the All-Merciful, erred from Him Who is the Source of that light and the Well Spring of that revelation. It is the waywardness of the heart that removeth it far from God, and condemneth it to remoteness from Him. Those hearts, however, that are aware of His Presence, are close to Him, and are to be regarded as having drawn nigh to His throne. (*Gleanings*, p. 186)

Thine eye is my trust, suffer not the dust of vain desires to becloud its luster. Thine ear is a sign of My bounty, let not the tumult of unseemly motives turn it away from My Word that encompasseth all creation. Thine heart is My treasury, allow not the treacherous hand of self to rob thee of the pearls which I have treasured therein. Thine hand is a symbol of My loving-kindness, hinder it not from holding fast unto My guarded and hidden Tablets. . . . Unasked, I have showered upon thee My grace. Unpetitioned, I have fulfilled thy wish. In spite of thy undeserving, I have singled thee out for My richest, My incalculable favors. . . . O My servants! Be as resigned and submissive as the earth, that from

the soil of your being there may blossom the fragrant, the holy and multicolored hyacinths of My knowledge. Be ablaze as the fire, that ye may burn away the veils of heedlessness and set aglow, through the quickening energies of the love of God, the chilled and wayward heart. (*Gleanings*, p. 322)

Happy are the clear-sighted that have learned to distinguish the transitory from the eternal, that have turned their faces to the Imperishable and are named among the Immortals in the realm of power and glory. (*Bahá'í World*, vol. I, p. 43)

#### OUR NEED OF THE MANIFESTATION

These energies with which the Day Star of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its light and glory.

And since there can be no tie of direct intercourse to bind the one true God with His creation, and no resemblance whatever can exist between the transient and the Eternal, the contingent and the Absolute, He hath ordained that in every age and dispensation a pure and stainless Soul be made manifest in the kingdoms of earth and heaven. . . . These Essences of Detachment, these resplendent Realities are the channels of God's all-pervasive grace. Led by the light of unfailing guid-

ance, and invested with supreme sovereignty, they are commissioned to use the inspiration of their words, the effusions of their infallible grace and the sanctifying breeze of their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and only then, will the Trust of God, latent in the reality of man, emerge, as resplendent as the rising Orb of Divine Revelation, from behind the veil of concealment, and implant the ensign of its revealed glory upon the summits of men's hearts. (*Gleanings*, p. 65-67)

Of all men, the most accomplished, the most distinguished, and the most excellent are the Manifestations of the Sun of Truth. Nay, all else besides these Manifestations, live by the operation of their Will, and move and have their being through the outpourings of their grace. (*Gleanings*, p. 179)

That which is pre-eminent above all other gifts, is incorruptible in nature, and pertaineth to God Himself, is the gift of Divine Revelation. Every bounty conferred by the Creator upon man, be it material or spiritual, is subservient unto this. It is, in its essence, and will ever so remain, the Bread which cometh down from Heaven. It is God's supreme testimony, the clearest evidence of His truth, the sign of His consummate bounty, the token of His all-encompassing mercy, the proof of His most perfect grace. He hath, indeed, partaken of this highest gift of God who hath recognized His Manifestation in this Day. (*Gleanings*, p. 195)

# Reveille

*Elizabeth Benchley Murray*

There will be war again—  
And you, so gentle now,  
Loath to give pain—  
Will kill, and by some fierce compulsion  
Kill again—and sink at last  
Yourself in that red stain.  
O not for you! If you must pass  
Then go as one who leads the way—  
Man of a new, exalted race  
Proclaiming a new day.

(How many do I know whose earth trails end  
Within the time that history must mark  
As epoch-ending? Which, called friend,  
Will forfeit time ere dawn defeat the dark?)

Seize then this hour  
And live it to the hilt.  
No, not in quest of gold  
Nor passion's flower—  
For gold is transient and the blossoms wilt—  
But rather seek that bright eternal fire  
And light thy torch, and turn  
And pass thy flame to others. Let it burn  
Bright in the darkness 'till the sun lifts higher.

\* \* \*

(Still, failing this, I pray you will arise  
From black seared trench or bursting battlefield,  
And cry, with your last breath,  
A Glory! to that Name you now deny!)



# BAHA'I ANSWERS

## IS OUR PRESENT CIVILIZATION WORTHY?

NO MATTER how far the material world advances it cannot establish the happiness of mankind. Only when material and spiritual civilization are linked and coordinated will happiness be assured. Then material civilization will not contribute its energies to the forces of evil in destroying the oneness of humanity, for in material civilization good and evil advance together and maintain the same pace. For example, consider the material progress of man in the last decade. Schools and colleges, hospitals, philanthropic institutions, scientific academies and temples of philosophy have been founded, but hand in hand with these evidences of development, the invention and production of means and weapons for human destruction have correspondingly increased. . . .

All this is the outcome of material civilization; therefore although material advancement furthers good purposes in life, at the same time it serves evil ends. The divine civilization is good because it cultivates morals. . . . If the moral precepts and foundations of divine civilization become united with material advancement of man, there is no doubt that the happiness of the human world will be attained and from every direction the glad-tidings of peace upon earth will be announced. Then humankind will achieve extraordinary progress, the sphere of human intelligence will be immeasurably enlarged, wonderful inventions will appear and the spirit of God will reveal itself; . . . Then will the power of the divine make itself effective and the breath of the Holy Spirit penetrate the essence of all things. Therefore the material and the divine or merciful civilizations must progress together

until the highest aspirations and desires of humanity shall become realized. ('*Abdu'l-Bahá, Promulgation of Universal Peace*, p. 105)

Does this outward civilization, without true inward civilization, give rise to general peace and well-being, and is it likely to meet with the *divine* sanction and approval? Or is it the destroyer of the highest principles of humanity and of the foundations of happiness and prosperity? ('*Abdu'l-Bahá, Mysterious Forces of Civilization*, p. 71, 72)

O Son of Man! Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high. (*Arabic Hidden Words*, no. 21)

#### WILL IT ENDURE?

The civilization so often vaunted by the learned exponents of arts and sciences, will if allowed to overleap the bounds of moderation, bring great evil upon men. . . . If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation. . . . The day is approaching when its flame will devour the cities, when the Tongue of Grandeur will proclaim: "The Kingdom is God's, the Almighty, the All-Praised!" (*Bahá'u'lláh, cited in The Unfoldment of World Civilization*, p. 34)

The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective. (*Idem*, p. 2)

Beset on every side by the cumulative evidences of disintegration, of turmoil and of bankruptcy, serious-minded men and women, in almost every walk of life, are beginning to

doubt whether society, as it is now organized, can through its unaided efforts, extricate itself from the slough into which it is steadily sinking. Every system, short of the unification of the human race, has been tried, repeatedly tried, and found wanting. Wars again and again have been fought, and conferences without number have met and deliberated. Treaties, pacts and covenants have been painstakingly negotiated, concluded and revised. Systems of government have been patiently tested, have been continually recast and superceded. Economic plans of reconstruction have been carefully devised, and meticulously executed. And yet crisis has succeeded crisis, and the rapidity with which a perilously unstable world is declining has been correspondingly accelerated. (*Shoghi Effendi, The Unfoldment of World Civilization*, p. 30)

The world is in travail, and its agitation waxeth day by day. Its face is turned toward waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. (*Bahá'u'lláh, cited in Unfoldment of World Civilization*, p. 21)

#### WHAT WILL TAKE ITS PLACE?

We stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the *birth-pangs of the new*. Through the generating influence of the Faith announced by Bahá'u'lláh this New World Order may be said to have been conceived. We can, at the present moment, experience its stirrings in the womb of a travailing age—an age waiting for the appointed hour at which it can cast its burden and yield its fairest fruit. (*Shoghi Effendi, Unfoldment of World Civilization*, p. 9)

What else, . . . but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back

as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. (*Shoghi Effendi, The Goal of a New World Order*, p. 14)

In this present cycle there will be an evolution in civilization unparalleled in the history of the world. The world of humanity has hitherto been in the stage of infancy; now it is approaching maturity. Just as the individual organism having attained the period of maturity reaches its fullest degree of physical strength and ripened intellectual faculties, . . . likewise the world of humanity in this cycle of its completeness and consummation will realize an immeasurable upward progress. ('*Abdu'l-Bahá, The Promulgation of Universal Peace*, p. 35)

He Who is your Lord, the All-Merciful, cherisheth in His heart the desire of beholding the entire human race as one soul and one body. Haste ye to win your share of God's grace and mercy in this Day that eclipseth all other created days. (*Bahá'u'lláh, cited in Unfoldment of World Civilization*, p. 43)

The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. (*Shoghi Effendi, Idem*, p. 43)

A world federal system, ruling the whole earth and exer-

cising unchallengable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by the universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving. (*Shoghi Effendi, Idem*, p. 44)



## GLEANNING

*Ida Judith Baum*

My heart is rich with autumn's crop,  
Abundant with vineyards, too,  
My heart has culled the chaff from the  
wheat  
Because, dear Lord, of You.

The seeds I planted in the spring  
Were blessed with kindly Hands  
And so, in the soil of nurtured love  
I walk through verdant lands.

I walk through fertile groves, dear God,  
And plow for fuller fields,  
Because my heart now surely knows  
The harvest Heaven yields.

# THE INTERNATIONALISM OF A BIOLOGIST

## BOOK REVIEW

*Maye Harvey Gift*

"A GRADUAL DEVELOPMENT of social attributes, a sub-stratum of social tendencies . . . extends throughout the entire animal kingdom. . . . It may well be that the social hierarchy of chickens, canaries and men have much in common." Such comments cause us to turn with keen expectation to "The Social Life of Animals," by W. C. Allee, Professor of Zoology, University of Chicago, who, for thirty years, has been studying this subject. Very possibly we shall discover another far-reaching law, which like a shining cord, binds the entire creation into one great organism.

The high point of the volume is the chapter "Some Human Implications." The author explains that in attempting to analyze human behavior on the same basis as applies among animals, he reaches most interesting results when he chooses "some phase of reactions of men in which integration has not developed much beyond that found in the semi- or quasi-social animal aggregations" which he has been exploring in the lower forms of creation. "Among the possible aspects of human behavior that meet this requirement and that lend themselves to biological analysis is the whole set of activities that center around the relations between nations. Even the most optimistic humanist will not maintain that those are at present, or ever have been, on as high a plane as that which characterizes

many of the personal interactions of mankind, or those of the smaller groupings of men."

Prof Allee points out that the modern international system is based on the theory that war is inevitable because of struggle for existence as man's motivation; "for the ordinary thoughtful person is not aware that the tendency toward a struggle for existence is balanced and opposed by the strong influence of the cooperative urge." He proposes "to cut through the shifting tangle of international policies down to the basic biological significance which it holds for us." In so doing he accepts Prof. Malinowski's explanation of war. "To label all brawling, squabbling, dealing of black eye or broken jaw, war, as is frequently done, simply leads to confusion. War can be defined as the use of organized force between two politically independent units, in pursuit of tribal policy. War in this sense enters fairly late into the development of human society."

#### FALLACIOUS ARGUMENTS FOR WAR

The author then considers the stock arguments on the inevitability and justification of war, arguments which since the publication of the book the present world upheaval seems to have rendered curiously inadequate. From the biological standpoint these arguments are fallacious. Advocates of the thesis that wars keep racial stocks vigorous "are troubled by the Chinese. This much-discussed and frequently invaded land was populated by the forerunners of the present Chinese during the days when Egypt, Assyria, Babylonia, Greece, and Persia, to name no more, were fighting the wars recorded in our general histories. Those warlike peoples have lost their racial vigor but the Chinese, who have been relatively peaceful, have retained it. This stumbling block cannot be removed by

denying racial vigor to the Chinese; they have, in the past, absorbed too many temporary conquerors, and have occupied and are occupying by peaceful penetration too much of the earth's territory, to be dismissed as a racially decadent people. There are anthropologists who reckon them biologically the most advanced people living today."

In exploding the stock over-population theory, he says that not long ago he heard an expert say "that population pressure is not a direct cause of war, but can be used by a clever leader to range a nation behind aggressive policies which lead to war. In the short run it is easier than to educate people to apply the available knowledge which would allow" a country to provide adequately for her people from her own potential resources without need of invading other countries.

The question of primary interest is: Can the basic principles of struggle and cooperation work together in the international relations of men? The objection that the world is too large a unit for a workable international organization is no longer tenable. Prof. Allee describes the type of society of nations acceptable to the scientist. "Such an international organization might be set up much as the federal government of our own country was planned, to supervise the functioning of different states. This system calls for representative government, a relatively unbiased court of final judicial appeal, and certain potential police power, which in our American experience has been used but rarely on a national scale."

#### THE PRINCIPLE OF FEDERALISM

This at once reminds the student of the Bahá'í Faith of 'Abdu'l-Bahá's reply to a high ranking federal officer. "You can best serve your country if you strive, in your capacity as a citizen of the world, to assist in the eventual application of



the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world." (*World Order of Bahá'u'lláh*, p. 37.)

After pointing out certain weaknesses of the League of Nations which must be avoided, Prof. Allee makes this significant statement: "the biologist's international system must be a dynamic organization capable of and designed to effect changes rather than set up to preserve any given status quo. . . . Biology teaches the inevitability of change, if it teaches anything."

The rigidity of past organizations has led to a widespread belief that crystallization is inherent in organization as such. However this is not the case. The World Order revealed by Bahá'u'lláh as suited to the maturity of the human race overcomes this seemingly insuperable objection. This Order "has been so fashioned that whatever is deemed necessary to incorporate into it in order to keep it in the forefront of all progressive movements," can be embodied. (*World Order of Bahá'u'lláh*, pp. 22, 23.) The Universal House of Justice, as Bahá'u'lláh's international body is termed, can legislate upon any matter not included in the revealed laws of the Prophet. It can also abrogate any out-moded enactments. "Thus for example, the House of Justice enacteth today a certain law and enforceth it, and a hundred years hence, circumstances having profoundly changed and the conditions being altered, another House of Justice will then have power, according to the exigencies of the time, to alter that law. . . . The House of Justice is both the initiator and the abrogator of its own laws." (*Will of 'Abdu'l-Bahá*.) This elasticity "enables it, even as a living organism, to expand and adapt itself to the needs and requirements of an ever-changing society." (*Idem*, p. 23.)

In the proposed system of Prof. Allee "there will be not only the means for international consultation, and a hearing for the troubles of the world; there will also be the necessity for courts of international justice. One of these may well grow out of the present World Court at Geneva, patterned on the Supreme Court of this country; another might be a development of the international court of arbitration which has been located for many years at The Hague." This raises the moot question: "Should these courts be supported by police power? As a realistic biologist," the author continues, "it seems to me that international police force will probably be a necessity in those cases when a nation or a section of a nation attempts to raise itself . . . by direct action, rather than by waiting for the results of the more just but slower pressure of world opinion. . . . But it is certain that if an international organization is to succeed, police power must be used very rarely. . . . It is noteworthy that such enforcement has not been used in the long and successful operation of our own Supreme Court."

From its inception the Bahá'í Faith has stressed the necessity of an enforcing body in world affairs. 'Abdu'l-Bahá in 1911 wrote to the Secretary of the Mohonk Conference on International Arbitration: "About fifty years ago in the Book of Aqdas, Bahá'u'lláh commanded people to establish universal peace and summoned all the nations to the divine banquet of international arbitration, so that questions of . . . vital interests between nations might be settled by an arbitral court of justice, and that no nation would dare to refuse to abide by the decisions arrived at. If any quarrel arise between two nations it must be arbitrated and decided upon like the judgment rendered by the Judge between two individuals. If at any time any nation dares to break such a decision, all the other nations must arise to put down this rebellion."

## LEGITIMATE FIELD OF STRUGGLE

What does Prof. Allee consider the legitimate field for the struggle for existence? "From the standpoint of pure biology, disregarding considerations that may seem to smack of the social sciences, the mortal enemies of man are not his fellows of another continent or race; they are the aspects of the physical world which limit or challenge his control, the disease germs which attack him and his domesticated plants and animals, the insects that carry many of these germs as well as working notable direct injury. . . . The only kind of mass slaughter for which there is precedent in animal biology is found in interspecific struggles. One species of animal may destroy another and individuals may kill other individuals, but group struggles to the death between members of the same species, such as occur in human warfare, can hardly be found among non-human animals. . . . In our struggle with our physical environment, with disease germs and insects, we have ample opportunity for the struggle for existence, and stimulus enough to apply to the limit the principle of cooperation." So far the heavy expense of maintaining armament has made it impossible to attack this type of enemy of humanity in any adequate and effective manner. Paul de Kruif in his "Fight for Life" gives vivid emphasis to this tragic fact. Tuberculosis, cancer and other diseases are awaiting eradication, child-birth to be made safe, but in each instance the deterrent is lack of funds. But there is always money available for the destruction of human life, for war.

Prof. Allee, after warning that the eradication of war must not be expected immediately, concludes: "there seems to be no inherent biological reason why man cannot learn to extend the principle of cooperation as fully through the field of international relations as he has already done in his personal affairs.

In addition to the unconscious evolutionary forces that play upon man as well as on other animals, he has to some extent the opportunity of consciously directing his own social evolution."

To repeat, man "has to some extent the opportunity of consciously directing his own social evolution." What a wealth of implications those few words contain! Upon the extent and effectiveness of that conscious directing the destiny of humanity today would seem to depend. History reveals that whenever human ingenuity, stripped of spiritual vitality, has brought to fruition its harvest of frustration and strife, a great world religion appears. This renewed spiritual impulse results in a different and higher type of civilization. Surely humanity is again on the threshold of such an hour. An hour when the heart of the world is gripped with a passionate longing to close the blood-stained pages of warfare, and turn the luminous pages of peace: peace among the nations, peace among the races, peace among the religions.

It is the function of the great Prophet to accomplish that wherein man, unaided, fails. Consider the hitherto cryptic words of Jesus the Christ: "I am the way, the truth and the life." This has ever been true of the Revealer of a world religion, the Initiator of a new civilization. Bahá'ís believe this is true today of Bahá'u'lláh. The Way is universal peace through world federation. The Truth inspiring this expression, the intrinsic oneness of mankind. The Life the power of the Spirit of God, the only energy sufficient to effect such a reversal of motives and deeds as could make possible a new civilization of conscious all-embracing cooperation. This is the destiny of a mature and sorely chastened humanity.

# BAHÁ'Í TRUTHS

Words of Bahá'u'lláh

Let thy soul glow with the flame of this undying Fire that burneth in the mid-most heart of the world, in such wise that the waters of the universe shall be powerless to cool down its ardor. Make, then, mention of thy Lord, that haply the heedless among Our servants may be admonished through thy words, and the hearts of the righteous be gladdened. (*Gleanings*, page 38.)

So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor. (*Gleanings*, page 39.)

The Prophetic Cycle hath, verily, ended. The Eternal Truth is now come. (*Gleanings*, page 60.)

Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy majesty and glory is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves. (*Gleanings*, pages 4, 5.)

Having created the world and all that moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him,—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation. (*Gleanings*, page 65.)

# BAHÁ'Í LESSONS

## Character: A Foundation Stone of World Order

### STANDARD BEARERS OF A NEW WORLD ORDER

#### *The Call:*

"O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through a virtuous life and a goodly character." (*Gleanings*, 93-4.)

"One thing and one only will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of the eternal principles proclaimed by Bahá'u'lláh."—*Shoghi Effendi*.

#### *The Challenge:*

"To vindicate the truth of the teachings of Bahá'u'lláh and demonstrate their practicability to an unbelieving world."

Man the supreme Talisman:  
*Gleanings*, 259-60.

Need of a universal educator:  
*Answered Questions*, 8-13.

Divine education the Source of World Order: *Gleanings*, 330-31; "East and West"—*Bahá'í Prayers*, 181-85; *Tarazat*.

Need for true self-knowledge:  
*Gleanings*, 326-7; *Tarazat* 1; *HWA* 11, 13.

Spiritual prerequisites for World Order

Essential virtues: *Advent of Divine Justice*, 16

Moral rectitude: *Same*, 18-24

A chaste and holy life: *Same*, 24-28

Complete freedom from racial prejudice, *Same*, 28-34

A double crusade: *Advent of Divine Justice*, 34-36

Perfecting the inward life

Transforming the outer world

### DIVINE EDUCATION:

The inward life; self-development; personality.

Self-bondage: *Gleanings*, 294, CXXXVI; *Bahá'í Prayers*, 170.

"There is no prison but the prison of self." *Abdu'l-Bahá*

"O God! Help me to restrain every irregular inclination, to subdue every

rebellious passion. Purify the motives of my conduct that I may conform myself to that meekness which no provocation can ruffle, to that patience which no affliction can overwhelm, to that integrity which no interest can shake. That I may be

qualified to serve Thee and teach Thy Cause." 'Abdu'l-Bahá: *A prayer for individual development.*

Self-love: *Bahá'i Scriptures*, 477, P912.

Pride vs. humility: *Same*, 449-50, P820; 496, P957; 134, P51; *Gleanings*, 315; *HWP* 5; 47.

Subtlety of ego: *Bahá'i Scriptures*, 487, P936.

Envy vs. fairness: *HWP* 6; 42; *Tarazat*: 5.

Backbiting: *Gleanings*, 265; *HWA* 26; 27; *HWP* 44; 66.

### Holy Discipline:

Loyalty and obedience: *Gleanings*, 86-7, XXXVIII; 289-90, CXXXIII; 330-i, CLV; *Bahá'i Prayer*, 33:1.

Self-examination: *Gleanings*, 236-P2.

Teaching oneself: *Same*, 277; 334-5; *Bahá'i Scriptures*, 452, P827.

Dedication: *Gleanings*, 264; 322, CLIII; *HWA* 44; 58-9; *HWP* 32.

Prayer: *Bahá'i Scriptures*, 466, P869; 438, P796; 491, P945; 156, P138; 452, P826.

Tests: *Gleanings*, 42; 129; *Bahá'i Scriptures*, 469, P877; 443, P808; 439, P798.

Practice of nobility: *Bahá'i Scriptures*, 450, P822; 490, P941.

Confirmation: *Gleanings*, 9, V; *Bahá'i Scriptures*, 504, P970; *Tablets of 'Abdu'l-Bahá*, 1:62; 106; *Advent of Divine Justice*, 63-4; 69.

## DIVINE EDUCATION:

The outward life; altruism; universality.

"O Son of Man! If you have virtue in sight, renounce that which benefits you and choose that which is of profit to others."

Moral rectitude: *Tarazat*: 3; *Gleanings*, 94; 250; *Bahá'i Scriptures*, 261, P543; *Ishrakat*: 4; *Advent of Divine Justice*, 19-22.

Justice: *Bahá'i Scriptures*, 148, P107; 157, P144; *HWA* 2; 28-9; *Gleanings*, 235-7; 278; 342-3; *Mysterious Forces of Civilization*, 45; *Advent of Divine Justice*, 22-4.

Trustworthiness and truthfulness; honor: *Tarazat*: 4, 5; *Gleanings*, 232; 297; CXXXVIII,

299; 305; *Bahá'i Scriptures*, 452, P828; 453, P829.

A chaste and holy life: *Gleanings*, 118; 287; 297; *HWP* 32; *Mysterious Forces*, 68-9; *Advent of Divine Justice*, 24-8; *World Order of Bahá'u'lláh*, 187-88.

Indiscriminating fellowship: *Gleanings*, 33; 95; *Bahá'i Scriptures*, 435, P790; 450, P823; *HWA* 68; *Wisdom of 'Abdu'l-Bahá*, 11-12.

Abandonment of racial prejudice: *Advent of Divine Justice*, 28-34.

Universal love: *Bahá'i Scriptures*, 438, P795; 454, P832; P821.

Harmony and understanding:  
*Gleanings*, 7-9; 314, CXLV;  
 315, CXLVI; 333, CLVI-334;  
 94-5; *Bahá'í Scriptures*, 422-4,  
 P766; 493, P950; *Mysterious  
 Forces*, 62-4; *Promulgation of  
 Universal Peace*, 2: 261.

Generosity: *Gleanings*, 202; 278;  
*Bahá'í Scriptures*, 190, P282;  
 414, P754; *HWA* 30; 57;  
*HWP* 49.

Service: *Bahá'í Scriptures*, 377-9,  
 P709; 460, P849; *Advent of  
 Divine Justice*, 42-3; *Wisdom  
 of 'Abdu'l-Bahá*, 71-3.

### DIVINE EDUCATION:

Self-renunciation; power of the God-filled life.

"I love in this state, O my God, to  
 beg of Thee all that is with Thee,  
 that I may demonstrate my poverty,  
 and magnify Thy bounty and Thy  
 riches, and may declare my power-  
 lessness and manifest Thy power  
 and Thy might." (*Prayers and  
 Meditations by Bahá'u'lláh*, 319.)  
 "Let us not regard our own respec-  
 tive capacities; nay, rather let us  
 regard forever the favors and  
 bounties of God." *Promulgation of  
 universal peace*, 2:415. *Gleanings*,  
 8; 334-5; *Bahá'í Scriptures*, 452,  
 P825; 507, P972; 468, P876.

The spirit of man in relation to God:

The lamp: *Gleanings*, 277; *HWA*  
 II.

The channel: *Gleanings*, 323,  
 CLIII.

The door: *Bahá'í Scriptures*, 438-  
 9, P797.

Significance of sacrifice (sacre +  
 ficio = to make holy)

"Every man trained through the

teachings of God and illumined by  
 the light of His guidance . . . sacri-  
 fices the imperfections of nature for  
 the sake of the divine perfections.  
 Consequently every illumined, heav-  
 enly individual stands in the station  
 of sacrifice." *Promulgation of Uni-  
 versal Peace*, 2:444-8. *Gleanings*,  
 337-8; *Bahá'í Scriptures*, 497-8,  
 P958.

Spiritual insight: Eternal progres-  
 sion: *Gleanings*, 267-9; *Bahá'í  
 Scriptures*, 436, P791; 482, P921;  
*Answered Questions*, ch. 62; *Seven  
 Valleys*.

Majesty of the Cause of God: Deep-  
 ening realization of need for con-  
 tinual preparation and growth to  
 meet evolving responsibilities under  
 the World Order. Read especially:  
*Goal of a New World Order, Gold-  
 en Age of Bahá'u'lláh, America and  
 the Most Great Peace*, in: *The  
 World Order of Bahá'u'lláh; Ad-  
 vent of Divine Justice*, 58-72.



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## WITH OUR READERS

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THOSE of our readers who did not see the item in the February 19th issue of NewsWeek which was referred to on page 10 of our March *Bahá'í News* will be interested in the following excerpt from said item: "In a log cabin atop a wooded hill at Teaneck, N. J., Oscar P. Stone and Eleanor Samuels married themselves. A woman pianist played Liszt's 'Liebestraum' and a man read aloud from a holy book, but neither was essential to the service. There wasn't even a clergyman to recite a ritual. All 25-year-old Oscar had to do was say: 'Verily, we are content with the Will of God.' And 19-year-old Eleanor completed the marriage with: 'Verily, we are satisfied with the Desire of God.'"

"... it was an important occasion in the history of the cult called Baha'i. Only once before (a few years ago in Wilmette, Ill.) had American members been wed in a Bahá'í service without the necessity of a civil marriage as well. For but two states—New Jersey and Illinois—have acknowledged Bahá'ism as a religious society entitled to solemnize marriage for its followers."

In the same vein there followed a few statements regarding the history and beliefs of the Bahá'í Faith. We add the reply which the National Spiritual Assembly sent through its secretary:

"Members of the American Bahá'í community have noted with interest your story on Bahá'í marriage in your issue of February 19. We will appreciate the privilege of amplifying it with a few important relevant facts.

"The Bahá'í conception of marriage is a reconciliation of three vital principles: obedience to God, personal freedom of choice, and social responsibility. Marriage in the Bahá'í community is a divine institution; the two persons concerned marry because it is their will and desire; and before the Bahá'í Assembly will sanction the marriage it must have the written consent of all four parents, or of all parents who have survived. The followers of Bahá'u'lláh believe that

marital love cannot be isolated from the whole texture of personality, and therefore this love, to be real and permanent, must be subordinate to the love of the soul for its Creator.

"This conception, the Bahá'ís believe, renews and re-creates the institution of marriage, ridding it of any mere ecclesiastical ritualism and priestly authority on the one hand, and of all superficial civil license on the other. Bahá'í marriage has been observed in this country for many years, but always until recently, in addition to the civil ceremony. Of late years a number of local Assemblies have incorporated as religious bodies, and authority to conduct legal marriage derives from this new status.

"It might be added that Bahá'í marriage also reflects the underlying spirit of the Faith of Bahá'u'lláh, which aims to produce a unified, harmonious society and not simply a new religious sect. We regard the teachings of Bahá'u'lláh as the psychological and sociological laws of the new era of history—the era characterized by world problems and the ultimate conflict between the human soul and materialism. The faith of the Bahá'ís is that the older, provincial culture and ethics cannot solve world problems, and when this is more generally realized, the Bahá'í Faith will be accepted as the world Faith of man."

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THE DEFINITE AIM in introducing this department into our newly planned *World Order* magazine is to offer opportunity for friendly relationship and cooperation between the readers and the magazine. Here we may have an exchange of helpful experiences in teaching or of inner experiences which are not too intimate to share, briefly told. Here is a chance, too, for suggestions for making the magazine more helpful as a teaching medium.

Some questions which the editors would like to have answered were in a recent letter sent out by the editors to national committees: "Will it help the small new group of Bahá'í students? Will it provide a new and better means of contact with friends of the Cause? Will it contribute to the development of the smaller, struggling local communities? Is it a source of good material for the teacher? And how can it be improved? How can the magazine fit more perfectly

into the needs of your committee? Where are new capacities for providing material to enrich the magazine and adapt it to the requirements of a world community?"

And we might add can we make our magazine so helpful, so inspiring that every believer who does not subscribe to it or does not read it regularly will feel deprived? Can we make it so warm and friendly that all will look forward eagerly to its arrival each month as to the coming of a friend?

In the early days of the issuing of the magazine (then called *The Star of the West*) 'Abdu'l-Bahá wrote: "Endeavor ye, as far as possible, to publish such valuable, interesting and instructive articles as to give joy and fragrance to the friends in all parts of the world." So please continue to send us such articles concerned with the direct teachings and history of our Faith as well as the briefer items and suggestions referred to above.

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IN ORDER that we may feel a friendly acquaintance with the contributors each month this column will give a brief introduction for each new contributor. The writer of the leading article on Religious Unity, Horace Holley, needs no introduction to Bahá'ís. He is secretary of the National Spiritual Assembly and one of the editors of *World Order*; the two contributors of verse, Elizabeth Benchley Murray and Ida Judith Baum, are among the younger Bahá'ís, Miss Murray in New York and Miss Baum in Binghamton. Miss Flora Hottes who is compiling *Bahá'í Lessons* also grew up in Urbana and now has charge of the children's library in Kenosha, Wisconsin. And still another of our May contributors, Maye Harvey Gift, had her educational training in Urbana and also her Bahá'í start. Mrs. Gift is a deep student of the teachings and has long served the Cause in Peoria, Illinois.

THE EDITORS

# WORLD ORDER THE BAHÁ'Í MAGAZINE

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## *Principles of Bahá'í Education*

*William Kenneth Christian*

THE BASIS OF A NEW  
AND UNIVERSAL EDUCATION  
HAS BEEN LAID

A RECENTLY PUBLISHED popular novel tells of the struggles of the "White Collar Girl" for a place in the world and an amount of happiness. Won't some author please turn his attention to the struggle of sincere educators to prepare young people for the modern world? For here is a group of professional men and women placed in a crucial position at the most trying period in world history.

All kinds of pressure groups are using the educational system to bolster up and advance their pet theories. In a certain eastern state, agricultural interests forced the state school system to campaign for a greater milk consumption. Any citizen considers himself capable of passing judgment on the work and methods of teachers. In a town with which I am familiar parents forced a teacher to be examined by psychiatrists because she bought finger nail files and taught her

children how to use them. The psychiatrists had only praise for the stability and understanding of the teacher in question.

Teachers find that they are unable to teach their children to think by advancing a single idea which would alter the viewpoints held by parents. Is it small wonder, then, that present-day education is accused of being inadequate? Is it small wonder that many teachers must struggle to pass on to the pupils in their care a greater understanding of modern life? Is it small wonder that education is in the midst of a great revolution?

In one of his general letters, Shoghi Effendi, the Guardian of the Bahá'í Faith, stated that "the distinguishing feature of the Bahá'í Revelation" lay in the fact that "unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and the consummation of their task," namely, the erection of a world civilization.

It is the purpose of this essay to regard briefly the major principles of education found in the writings of Bahá'u'lláh and 'Abdu'l-Bahá. For here are the necessary educational principles which alone can train people to be members of a united world ruled justly by free men.

#### COMPULSORY FOR ALL

*First*, education must be compulsory for all. "All the children must be educated so that there will not remain one single individual without an education." (*Bahá'í Scriptures*, par. 574) "By the power of training all that is registered, in latency, of virtues and capacities in the human reality will be revealed. . . . It is for this reason that, in this new cycle, education and

training are recorded in the Book of God as obligatory and not voluntary." (*Bahá'í Scriptures*, par. 935)

*Second*, we must develop a universal curriculum and system of education. Unless this is done, hatred and misunderstanding can be fostered by the leaders of one nation against another; truth and fact can be suppressed; minority groups will be unprotected. "... all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement: a universal curriculum should be established and the basis of ethics be the same." (*Promulgation of Universal Peace*, p. 177) "In case of inability on the part of the parents through sickness, death, etc., the state must educate the child." (*Bahá'í Scriptures*, par. 574) It is the duty of the state to see that education is received by all children.

Likewise, there should be no differentiation in education because of sex. "Daughters and sons must follow the same curriculum of study, thereby promoting unity of the sexes. When all mankind shall receive the same opportunity of education and the equality of man and woman is realized, the foundations of war will be utterly destroyed. Without equality this will be utterly impossible because all differences and distinctions are conducive to discord and strife." (*Promulgation of Universal Peace*, p. 170) In fact, "the education of woman is more necessary and important than that of man, for woman is the trainer of the child from its infancy. If she be deficient and imperfect in herself, the child will necessarily be deficient; therefore imperfection of woman implies a condition in all mankind, for it is the mother who rears, nurtures and guides the growth of the child. . . . If the educator be incompetent, the educated will be correspondingly lacking. . . . The mothers are the first educators of mankind; if they be imperfect, alas for the condition and future of the

children how to use them. The psychiatrists had only praise for the stability and understanding of the teacher in question.

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*Second*, we must develop a universal curriculum and system of education. Unless this is done, hatred and misunderstanding can be fostered by the leaders of one nation against another; truth and fact can be suppressed; minority groups will be unprotected. "... all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement: a universal curriculum should be established and the basis of ethics be the same." (*Promulgation of Universal Peace*, p. 177) "In case of inability on the part of the parents through sickness, death, etc., the state must educate the child." (*Bahá'í Scriptures*, par. 574) It is the duty of the state to see that education is received by all children.

Likewise, there should be no differentiation in education because of sex. "Daughters and sons must follow the same curriculum of study, thereby promoting unity of the sexes. When all mankind shall receive the same opportunity of education and the equality of man and woman is realized, the foundations of war will be utterly destroyed. Without equality this will be utterly impossible because all differences and distinctions are conducive to discord and strife." (*Promulgation of Universal Peace*, p. 170) In fact, "the education of woman is more necessary and important than that of man, for woman is the trainer of the child from its infancy. If she be deficient and imperfect in herself, the child will necessarily be deficient; therefore imperfection of woman implies a condition in all mankind, for it is the mother who rears, nurtures and guides the growth of the child. . . . If the educator be incompetent, the educated will be correspondingly lacking. . . . The mothers are the first educators of mankind; if they be imperfect, alas for the condition and future of the



race." (*Promulgation of Universal Peace*, p. 129)

Although we have noted the strong emphasis in the Bahá'í teachings on compulsory, universal education, this does not mean a vast system of education for regimentation. On the contrary, Bahá'í education would free the individual from the "cultural drag," produce unity in diversity, and adapt itself to the needs and capacities of the individual.

#### ADAPTATION TO THE INDIVIDUAL

Our *third* point of consideration concerns the adaptation of education to the individual. "It is evident that although education improves the morals of mankind, confers the advantages of civilization and elevates man from the lowest degrees to the station of sublimity, there is nevertheless a difference in the intrinsic or natal capacity of individuals. Ten children of the same age, with equal station of birth, taught in the same school, partaking of the same food, in all respects subject to the same environment, their interests equal and in common, will evidence separate and distinct degrees of capability and advancement; some exceedingly intelligent and progressive, some of mediocre ability, others limited and incapable. One may become a learned professor while another under the same course of education proves dull and stupid. From all standpoints the opportunities have been equal but the results and outcome vary from the highest to the lowest degree of achievement. . . . Nevertheless although capacities are not the same, every member of the human race is capable of education." (*Promulgation of Universal Peace*, pp. 81-2) "All mankind must be given a knowledge of science and philosophy; that is, as much as may be deemed necessary. All cannot be scientists and philosophers but each should be educated according to his needs and deserts." (*Same*, p. 104)

We need, *fourth*, to recognize more clearly that education is continuous throughout life. If we regard the earning of a degree or the mastery of a certain body of facts as the ultimate in education, we are only deceiving ourselves. The pedant is the most pitiable person in modern society. The world has too many people whose heads are so crammed with facts that they have little or no understanding of life and can make no vital contribution to the society in which they find themselves. Bahá'u'lláh wrote: "To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words." Education has value relative to the happiness and adjustment of the individual to life and its problems. If we do not teach children how to adjust themselves happily to life conditions, we fail as educators. If we do not show children how they may, each according to his particular talents and capacity, contribute positively to the social welfare, we fail. Living is a divine art. If we do not encourage each child to seek an ever-deepening understanding of life and people, we fail.

#### THE VITAL CENTER OF EDUCATION

Education neither begins nor ends in the classroom. The home is the first and most vital center of education. Here the mother-educator faces her supreme life task; to shape the idealism of the child, to give him his first sense of social responsibility. The school as a formal instrument of education touches but part of the child's life, even though it is the first large social unit in which the child participates. If family training has been faulty, materialistic, or hampered by home conditions, the teacher is immediately handicapped. For then the problem of a larger social adjustment is more acute. The

process of advancement in study is more difficult for the individual, through no fault of his own. Until the home is recognized as the first and fundamental unit of education, the work of the school is hampered and much of its value to the student is destroyed.

Bahá'u'lláh is the arch-enemy of the validity of custom. He urges again and again that man must investigate truth independently—for himself. This He upholds as the primary ideal for the life of the individual. So our *fifth* principle is education for progress. Students must be encouraged and trained in the value of fact, in the seeking for truth. Only in such a manner could society be progressive and one generation advance beyond the customs, methods, and thought patterns of a past generation. Real progress is founded upon a passion for truth. Education can stimulate to thinking and progress only when it firmly upholds the standard of the independent investigation of truth.

It is a command of Bahá'u'lláh that all people work. Work done in the spirit of service is worship. Education then must train people for a profession or a trade. A drone, cultured or uncultured, is no asset to society. Keeping clearly in mind the great innate differences in individuals, we see that more technical and trade schools are needed for the individuals not suited to a professional life. Education was originally for the élite. Education must adapt itself to the masses, enabling each individual to receive adequate training to earn a livelihood.

'Abdu'l-Bahá explained that there were three kinds of education, the fundamentals of which should be part of the training of every individual.

There is, first, material education. "Material education is concerned with the progress and development of the body, through gaining its sustenance, its material comfort and ease."

(*Some Answered Questions*, page 9) Fundamental physical and health education is a social essential.

Next, "human education signifies civilization and progress; that is to say, government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries of physical laws, which are the activities essential to man as distinguished from the animal." (*Some Answered Questions*, page 9) According to his capacity, the child should be taught the essentials of government, social problems, art, and science, in addition to training for his trade or profession.

Finally, "divine education is that of the Kingdom of God: it consists of acquiring divine perfections, and this is true education . . . This is the supreme goal of the world of humanity." The spiritual element in education will give integrity and fibre to the individual, will clarify the purpose and meaning of life, will enable men to destroy the barriers of prejudice, and will provide the necessary permanent basis of unity in a world too long cursed by war and dissension.

Individual maturity is not a matter of glands but of spiritual understanding. If we do not educate for spiritual maturity we jeopardize all human progress. All the Bahá'í principles of education aim at the spiritual maturity of the individual and the unity of the human race, the final evolutionary step which Shoghi Effendi so aptly calls "the coming of age of mankind."

### THREE CARDINAL PRINCIPLES

We may best summarize by quoting from a statement made by 'Abdu'l-Bahá to President Bliss of the American College at Beirut:

"The universities and colleges of the world must hold fast to three cardinal principles:

"First: Whole-hearted service to the cause of education,

the unfoldment of science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality.

“Second: Service to the cause of morality, raising the moral tone of the students, inspiring them with the sublimest ethical ideals, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue, and animating them with the graces and perfections of the religion of God.

“Third: Service to the oneness of the world of humanity: so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all the scholars, in order that they may become the armies of peace, the real servants of the body politic—the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the colleges, the presidents in the universities, must teach these ideals to the young from the cradle to maturity.”

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### O SON OF SPIRIT!

The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! how strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

BAHÁ'U'LLÁH

# BAHÁ'Í ANSWERS TO WORLD QUESTIONS

## ARE ETHICAL STANDARDS DECLINING?

IN WHICHEVER DIRECTION we turn our gaze, no matter how cursory our observations of the doings and sayings of the present generation, we cannot fail to be struck by the evidences of moral decadence which, in their individual lives no less than in their collective capacity, men and women around us exhibit. . . .

The recrudescence of religious intolerance, of racial animosity, and of patriotic intolerance; the increasing evidences of selfishness, of suspicion, of fear and of fraud; the spread of terrorism, of lawlessness, of drunkenness and of crime; the unquenchable thirst for and feverish pursuit after, earthly vanities, riches and pleasures; the weakening of family solidarity; the laxity in parental control; the lapse into luxurious indulgence; the irresponsible attitude toward marriage and the consequent rising tide of divorce; the degeneracy of art and music, the infection of literature, and the corruption of the press; the extension of the influence and activities of those "prophets of decadence" who advocate companionate marriage, who preach the philosophy of nudism, who call modesty an intellectual fiction, who refuse to regard the procreation of children as the sacred and primary purpose of marriage, who denounce religion as an opiate of the people, who would, if given free rein, lead back the human race to barbarism, chaos, and ultimate extinction—these appear as the outstanding characteristics of a decadent society, a society that must be either reborn or perish. (Shoghi Effendi, *World Order of Bahá'u'lláh*, pp. 186-188)

## CAN MORALITY BE MAINTAINED WITHOUT RELIGION?

RELIGION is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world, for the fear of God impelleth man to hold fast to that which is good, and shun all evil. Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness, of justice, of tranquility and peace cease to shine. (Bahá'u'lláh, cited in *World Order of Bahá'u'lláh*, pp. 186, 187)

No wonder . . . that when as a result of human perversity, the light of religion is quenched in men's hearts, and the divinely appointed Robe, designed to adorn the human temple, is deliberately discarded, a deplorable decline in the fortunes of humanity immediately sets in, bringing in its wake all the evils which a wayward soul is capable of revealing. The perversions of human nature, the degradation of human conduct, the corruption and dissolution of human institutions, reveal themselves under such circumstances, in their worst and most revolting aspects. Human character is debased, confidence is shaken, the nerves of discipline are relaxed, the voice of human conscience is stilled, the sense of decency and shame is obscured, conceptions of duty, of solidarity, of reciprocity and loyalty are distorted, and the very feeling of peacefulness, of joy and of hope is gradually extinguished. (Shoghi Effendi, *idem*, p. 187)

## MIGHT RELIGION BE REBORN UNDER A NEW NAME?

IF CHRISTIANITY wishes and expects to serve the world in the present crisis, writes a minister of the Presbyterian Church in America, it must "cut back through Christianity to Christ, back through the centuries-old religion about Jesus to the original religion of Jesus." Otherwise, he significantly adds, "the spirit of Christ will live in institutions other than our own." . . .

Such institutions as have strayed far from the spirit and teachings of Jesus Christ must of necessity, as the embryonic World Order of Bahá'u'lláh takes shape and unfolds, recede into the background, and make way for the progress of the divinely-ordained institutions that stand inextricably interwoven with His teachings. The indwelling spirit of God, which, in the Apostolic Age of the Church, animated its members, the pristine purity of its teachings, the primitive brilliancy of its light, will, no doubt, be reborn and revived as the inevitable consequence of this redefinition of its fundamental verities, and the clarification of its original purpose. For the Faith of Bahá'u'lláh—if we would faithfully appraise it—can never, and in no aspect of its teachings, be at variance, much less in conflict, with the purpose animating, or the authority invested in, the Faith of Jesus Christ. (Shoghi Effendi, *World Order of Bahá'u'lláh*, pp. 184, 185)

All down the ages the prophets of God have been sent into the world to serve the cause of Truth—Moses brought the Law of Truth, and all the prophets of Israel after Him sought to spread it. When Jesus came He lighted the flaming torch of Truth, and carried it aloft so that the whole world might be illumined thereby. . . . Then came Muhammad, who in His time and way spread the Knowledge of Truth among a savage people; for this has always been the mission of God's elect. So, at last, when Bahá'u'lláh arose in Persia, this was His most ardent desire, to rekindle the waning light of Truth in all lands. All the Holy Ones of God have tried with heart and soul to spread the light of love and unity throughout the world, so that the darkness of materiality might disappear and the light of spirituality might shine forth among the children of men. Then would hate, slander and murder disappear, and in their stead love, unity and peace reign. All the Manifestations



of God came with the same purpose, and they have all sought to lead men into the paths of virtue. ('Abdu'l-Bahá, *Wisdom of 'Abdu'l-Bahá*, pp. 109-110)

Every spring has an autumn and every autumn has its spring. . . . The appearance of His Holiness, Christ, was a divine springtime. . . . Then gradually that spring was followed by the autumn of death and decay. The teachings of His Holiness Christ were forgotten. The Christ bounties ceased. Divine moralities disappeared. Day ended in night. The people became negligent and oblivious. . . . The nations were enmeshed in superstition and blind imitation. Discord and disagreement arose, culminating in strife, war and bloodshed. Hearts were torn asunder in violence. Various denominations appeared, diverse sects and creeds arose and the whole world was plunged into darkness. At such a time as this His Holiness Bahá'u'lláh dawned from the horizon of Persia. He reformed and renewed the fundamentals and realities of the Christ's teachings. ('Abdu'l-Bahá, *Promulgation of Universal Peace*, p. 52)

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### SWIFTLY THIS BIRD

*Clara E. Hill*

Swiftly this bird across the cloud-locked sky  
Wings its lone flight, fearless and very high  
Above the world of waters and of land.  
Whither its goal? He knows, for in His hand  
All mortal things are kept, and by His light  
They roam the pathless way by day or night.  
Guide Thou my flight throughout my errant way,  
Feeble my wings, untaught, and apt to stray.

# Bahá'í Schools

Genevieve L. Coy

IN FEBRUARY OR MARCH of each year, Bahá'ís throughout the United States begin to ask one another such questions as the following, "Have you seen the program for the Green Acre School?" "Is your whole family going to the three weeks' school at Geyserville this summer?" "Which Youth Week at Louhelen are you going to be able to attend?" Thus, in the summer plans of the majority of Bahá'ís, possible attendance at a Bahá'í summer school plays an important part.

If you were to ask a number of these Bahá'ís, most of whom are very busy people, "Why is it that you are willing to take part or all of your summer vacation to attend a *school*, where you will spend a considerable part of the day working in classes?" you might receive such answers as the following:

"I want to attend the summer school classes in order to deepen and add to my understanding of the Bahá'í teachings. This is partly for my own education, and partly to increase my ability to teach the Bahá'í Faith to others. I will find courses which will increase my knowledge of the teachings about God and His Manifestations, about spiritual re-birth and the meaning of 'eternal life'. There will also be discussions on how a Bahá'í can best live each day, in order that his conduct shall be an example of the Bahá'í principles in action. I will have an opportunity to learn more about Bahá'u'lláh's plan for a new World Order,—the means by which the unification of races, nations and religions will eventually become an accomplished fact. Through meetings for prayer and meditation, and through courses such as one called 'Deepening the Spiritual Life,' I

hope to increase my understanding of the meaning and use of prayer. . . . These are some of the important things I hope to gain from going to a Bahá'í summer school."

Another Bahá'í emphasizes the fact that he will learn a great deal about techniques of teaching the Faith to others. "I attended a course last summer called 'The Spiritual Unfoldment of Humanity,' which included a study of Judaism, Christianity and Islam, in relation to the Bahá'í teachings. This gave me a much better understanding of how to present our principles to members of other religious groups. One summer I found very valuable a course on the psychological factors in the development of character, and the principles of learning and teaching. These were presented in such a way as to improve our efforts at Bahá'í teaching, and also gave us many suggestions as to how to be helpful to others in their personal problems.

"Then there are laboratory courses, in which the students have practice in public speaking, in the planning of talks for various kinds of audiences, in the special techniques for radio presentations, and in the writing of newspaper and magazine articles. All of these will not be given in all schools, every summer, but I think every school has one or two such practical courses each summer. It is this kind of practice course which I find increases my usefulness all through the year."

### OUR PLAN FOR WORLD ORDER

A third Bahá'í may stress still another aspect of the summer courses. "I like especially the courses which tell me what is going on in the world today, and show their relationship to Bahá'í principles, and our plan for World Order. For instance, last summer at Green Acre we had one evening each week called 'A Bahá'í Views the News,' and Professor Shook gave

a course on 'History in the Making,' in which he gave the historical background of the federation of states in the United States, as an example of the process which may be followed in the future formation of the Federation of the World. And I know that at Geyserville last summer there was a course called 'Bridges of Human Relationship,' which showed the points of contact between the Bahá'í Faith and modern developments in Sociology, Psychology, Physical Science, and so on.

"I believe that we need such courses as these to make each Bahá'í more intelligent about the world he lives in, and, especially, so that we can show others how the Bahá'í principles can contribute to the solution of our modern problems."

A young Bahá'í who is just twenty-one has a fourth point to contribute. "Of course I get a lot out of all the courses, but you know the thing I really like best of all is a chance to live in a real Bahá'í Community for several weeks. I am the only Bahá'í in my family, and so there are many of my interests which I can't discuss much at home. But at the summer school I am with other friends, who are ready to talk about Bahá'í activities day and night,—and that experience does me lots of good. And when I learn a great deal from working with other Bahá'ís,—and playing with them, too! You don't get much out of a summer school unless you learn to be a really cooperating member of the group. And I need that,—because at home my folks have spoiled me a bit! I am learning to give more consideration to what other people want and think!

"We do so many kinds of things together after classes are over,—swimming and games are of course important to us, after we have been sitting still all morning. Then we have evenings of music and reading aloud, and sometimes a group do a dramatization. That may be just a 'stunt night' for fun, or a serious and beautiful pageant or dramatization of some

aspect of the teachings. We do have grand times doing all sorts of things together.

"I almost forgot to say that I really do like having all age groups together in the summer school. In Youth Week we have programs especially planned for young people, and that's fine. But I like other times as well, when children and older people are around. It makes me feel that I belong to something that is important to all kinds and ages of people! And I like to hear the experiences and ideas of people who have been Bahá'ís for a long time; it makes me realize what I have to grow up to!"

#### GREEN ACRE

Bahá'í schools such as these speakers have been discussing are now held in three places in the United States. Green Acre, which has been in existence the longest, occupies more than a hundred acres of land in the village of Eliot, Maine, and is about five miles from Portsmouth, New Hampshire. Students live in an old-fashioned inn, on a knoll overlooking the beautiful Piscataqua River, and in cottages scattered over the grounds near the inn. This school is in session from the first of July until the end of August. Each week's work is a unit, so that a student who has only one week to spend in the school may do a complete and integrated piece of work.

Two courses are given each week, with one course meeting from 9:30 to 10:45 each morning, and the other from 11:00 to 12:15. A leader is in charge of each course, and he outlines the general scope of the topics to be covered, and assigns reference reading or problems for practice. Part of each period consists of discussion by the whole class, and some courses are conducted entirely on a conference basis.

Special activities are planned for many evenings. These

include social gatherings, panel discussion, concerts and readings. On Saturday evenings the teachers who have had charge of classes during the week give a resumé of the week's work for the benefit of newly arrived students. On Sunday mornings a devotional service is open to the public.

#### LOUHELEN

The school which serves the needs of Bahá'ís in the Middle West is located at Louhelen Ranch, near Flint, Michigan. Students are housed in dormitories which have been built as they were needed. Dining rooms and kitchen are in the large farm house. Last summer a library building was erected, and this now houses a library of nearly 800 books. The school plans to add to this number, until a representative library of fiction, sociology, philosophy, etc., as well as of Bahá'í books, has been built up. People from the surrounding community are invited to use the library, and they thus become acquainted with the work of the school.

The school at Louhelen differs from the one at Green Acre, in that it is not continuous during the summer, but holds four short sessions. Two of these are six- and seven-day Youth Sessions, one at the end of June and the other at the end of August. Three or four courses hold classes each day; the subjects are the same for both the June and August meetings, but the leaders of the courses are different. In the summer of 1939 there were 54 young people registered in the June session, and 47 in the one in August. Young Bahá'ís often interest their friends in attending "Youth Week," and thus spread a knowledge of the Bahá'í Faith, while they are increasing their own understanding and insight.

Louhelen also holds two ten-day sessions for adults, one in July and one in August. Since these are short sessions, three

or four courses are held each day, with time for recreation in the late afternoon or evening.

Last winter, for the first time, a week's winter school was arranged at Louhelen, during the holidays. These meetings were concentrated on a study of Latin American conditions and culture, because of the great need for well-informed Bahá'í teachers in South and Central American countries. Thus, the activities of this school are constantly becoming more varied, and its facilities are being used by a larger number of people each year.

#### GEYSERVILLE

The third Bahá'í School is at Geyserville, California, and consists of a session of three weeks in July. Dormitories are provided on the school grounds, but students either cook their own meals in the community kitchens, or go to near-by restaurants. Since the weather is warm and pleasant, many activities are carried on out of doors.

Here families with members of varied ages come to the same session, and three types of program are planned,—for children, youth and adults. Last summer the children's class enrolled eighteen boys and girls between the ages of two and fourteen, and there were twenty-two young people who carried on the activities provided in two courses,—“The Young Bahá'í in the World of Today,” and “The Theory and Practice of Bahá'í Teaching.”

The program for adults consists of two or three courses. The conduct of classes differs somewhat from that at Louhelen and Green Acre, in that each session is in charge of a different leader. As a result, many aspects and ideas about a subject are presented, and less experienced leaders have an opportunity to practice teaching and leading conferences. Thus the number of

trained teachers in the states of the West Coast is gradually increased. A sense of the varied life at Geyserville may be inferred from the names of the sub-committees which plan the three weeks' school:—Program, Music, Housing, Hospitality, Devotionals, Youth, Children, Library, Unity Feast, Floral Decorations, Publicity, Public Meetings and Round Tables!

“TO ENRICH HIS KNOWLEDGE”

All Bahá'í Summer Schools welcome all people, whether Bahá'ís or not, who have a sincere interest in the principles of the Bahá'í Faith, and who wish to deepen their understanding of these teachings. Controversy, as such, is discouraged, but true discussion and sharing of ideas and experiences serves one of the main purposes for which the schools are organized.

For the information of those who have never attended a Bahá'í School, it may be noted that *no tuition* is charged at these sessions. Living expenses vary from ten to twenty dollars a week, depending upon the size and location of room, and whether one has a single room, or shares a dormitory room with several others.

The importance of the Bahá'í School to the active Bahá'í may best be summarized in the words of Shoghi Effendi,—“If he attends his summer school—and every one without exception is urged to take advantage of attending it—let him consider such an occasion as a welcome and precious opportunity so to enrich through lectures, study and discussion his knowledge of the fundamentals of his Faith as to be able to transmit, with greater confidence and effectiveness, the Message that has been entrusted to his care.” (*The Advent of Divine Justice*, p. 45)



# The Divine Art of Living

*A Compilation*

## CHAPTER THREE

### THE KNOWLEDGE AND THE LOVE OF GOD

*Words of 'Abdu'l-Bahá*

THAT which is the cause of everlasting life, eternal honor, universal enlightenment, real salvation and prosperity is, first of all, the knowledge of God. It is known that the knowledge of God is beyond all knowledge, and it is the greatest glory of the human world. For, in the existing knowledge of the reality of things there is material advantage, and through it outward civilization progresses; but the knowledge of God is the cause of spiritual progress and attraction, and through it the perception of truth, the exaltation of humanity, divine civilization, rightness of morals and illumination, are obtained.

Secondly comes the love of God, the light of which shines in the lamp of the hearts of those who know God; its brilliant rays illuminate the horizon and give to man the life of the Kingdom. In truth, the fruit of human existence is the love of God, for this love is the spirit of life, and the eternal bounty. If the love of God did not exist, the contingent world would be in darkness; if the love of God did not exist, the hearts of men would be dead, and deprived of the sensations of existence. (*Some Answered Questions*, pp. 344, 345)

Thanks be to God that thou hast obtained that which was sought by all prophets and holy souls; namely, the knowledge

of God and the love of God. First, the knowledge; and second His unfathomable love. (*Tablets of 'Abdu'l-Bahá*, Vol. 2, p. 415)

In this world man must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so likewise the indispensable forces of the divine existence must be potentially obtained in this world.

What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? . . . In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that life eternal ready for him. . . .

By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the Kingdom, becomes the cause of love among mankind, and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence. (*The Promulgation of Universal Peace*, pp. 220, 221)

Consider how he (man) seeks knowledge of everything

except knowledge of God. . . . He puts forth arduous labors to fathom terrestrial mysteries, but is not at all concerned about knowing the mysteries of the Kingdom. . . . How much he is attracted to the mysteries of matter and how completely unaware he is of the mysteries of divinity. . . .

. . . Day and night you must strive that you may attain to the significances of the heavenly Kingdom, perceive the signs of Divinity, acquire certainty of knowledge and realize that this world has a Creator, a Vivifier, a Provider, an Architect,—knowing this through proofs and evidences and not through susceptibilities,—nay, rather through decisive arguments and real vision; that is to say, visualizing it as clearly as the outer eye beholds the sun. In this way may you behold the presence of God and attain to the knowledge of the holy, divine Manifestations. (*The Promulgation of Universal Peace*, p. 222)

Investigate and study the holy scriptures word by word so that you may attain knowledge of the mysteries hidden therein. Be not satisfied with words but seek to understand the spiritual meanings hidden in the heart of the words. . . . It is difficult to comprehend even the words of a philosopher; how much more difficult it is to understand the words of God. The divine words are not to be taken according to their outer sense. They are symbolic and contain realities of spiritual meaning. These are the mysteries of God. . . .

All the texts and teachings of the holy testaments have intrinsic spiritual meanings. They are not to be taken literally. . . . May your souls be illumined by the light of the words of God and may you become repositories of the mysteries of God, for no comfort is greater and no happiness is sweeter than spiritual comprehension of the divine teachings. (*Promulgation of Universal Peace*, pp. 454-456)

Turn to God, supplicate humbly at His threshold, seeking assistance and confirmation, that God may rend assunder the veils that obscure your vision. Then will your eyes be filled with illumination, face to face you will behold the reality of God and your heart become completely purified from the dross of ignorance, reflecting the glories and bounties of the kingdom. (*Promulgation of Universal Peace*, p. 287)

Ask God that thou mayest attract divine knowledge by the magnet of the love of God. (*Tablets of 'Abdu'l-Bahá*, vol. II, p. 322)

The knowledge of the Reality of Divinity is impossible and unattainable, but the knowledge of the Manifestations of God is the knowledge of God, for the bounties, splendors, and divine attributes are apparent in them. Therefore if man attains to the knowledge of the Manifestations of God, he will attain to the knowledge of God; and if he be neglectful of the knowledge of the Holy Manifestations, he will be bereft of the knowledge of God. It is then ascertained and proved that the Holy Manifestations are the center of the bounty, signs, and perfections of God. Blessed are those who receive the light of the divine bounties from the enlightened Dawning-points. (*Some Answered Questions*, pp. 257-258)

Real love is the love which exists between God and His servants, the love which binds together holy souls. . . . For example consider and observe how the bestowals of God successively descend upon mankind; how the divine effulgences ever shine upon the human world. There can be no doubt that these bestowals, these bounties, these effulgences emanate from love. . . . Unless love exists the divine blessing could not descend upon any object or thing. Unless there be love the recipient of divine effulgence could not radiate and reflect that effulgence upon other objects. . . . Were it not for the

love of God, hearts would be inanimate, spirits would wither and the reality of man would be bereft of the everlasting bestowals.

Consider to what extent the love of God makes itself manifest. Among the signs of His love which appear in the world are the dawning-points of His Manifestations. What an infinite degree of love is reflected by the divine Manifestations toward mankind! For the sake of guiding the people they have willingly forfeited their lives to resuscitate human hearts. They have accepted the cross. To enable human souls to attain the supreme degree of advancement, they have suffered during their limited years extreme ordeals and difficulties. . . .

Observe how rarely human souls sacrifice their pleasure or comfort for others; how improbable that a man would offer his eye or suffer himself to be dismembered for the benefit of another. Yet all the divine Manifestations suffered, offered their lives and blood, sacrificed their existence, comfort and all they possessed for the sake of mankind. Therefore consider how much they love. Were it not for their love for humanity, spiritual love would be mere nomenclature. Were it not for their illumination, human souls would not be radiant. How effective is their love! This is a sign of the love of God; a ray of the Sun of Reality.

. . . Were it not for the love of God the hearts would not be illumined. Were it not for the love of God the pathway of the Kingdom would not be opened. Were it not for the love of God the holy books would not have been revealed. Were it not for the love of God the divine Prophets would not have been sent to the world. The foundation of all these bestowals is the love of God. Therefore in the human world there is no greater power than the love of God. It is the love

of God which is affiliating the East and the West. It is the love of God which has resuscitated the world. Now we must offer thanks to God that such a great bestowal and effulgence has been revealed to us. (*Promulgation of Universal Peace*, pp. 250-251)

. . . The first (kind of love) is the love that flows from God to man; it consists of the inexhaustible graces, the Divine effulgence and heavenly illumination. Through this love the world of being receives life. Through this love man is endowed with physical existence, until, through the breath of the Holy Spirit—this same love—he receives eternal life and becomes the image of the Living God. This love is the origin of all the love in the world of creation.

The second is the love that flows from man to God. This is faith, attraction to the Divine, enkindlement, progress, entrance into the Kingdom of God, receiving the bounties of God, illumination with the lights of the Kingdom. This love is the origin of all philanthropy; this love causes the hearts of men to reflect the rays of the Sun of Reality.

The third is the love of God towards the Self or Identity of God. This is the transfiguration of His Beauty, the reflection of Himself in the mirror of His creation. This is the Reality of Love, the Ancient Love, the Eternal Love. Through one ray of this Love all other love exists. (*The Wisdom of 'Abdu'l-Bahá*, p. 168)

. . . Love is the source of all the bestowals of God. Until love takes possession of the heart no other divine bounty can be revealed in it. (*The Promulgation of Universal Peace*, p. 13)

# The House Beyond

Amy Brady Dwelly

WHERE did I come from? This is a question that children down through the ages have wondered about until a satisfactory answer was obtained. Various and peculiar have been the answers to this eternal query. Today, however, the child of modern parents does not need to ponder long. Early he is given instructions step by step until finally the complete story is revealed to him. He accepts it unemotionally and as a matter of fact. This attitude often astonishes many parents. However, even a casual observer of little people will note with what readiness children accept from parents, explanations of phenomena whether these be of ordinary facts or of mystical truths. Whether this is because of the child's unlimited faith in the wisdom of the grown-ups or because he has not yet acquired the reasoning faculty or perchance is already in possession of knowledge from a cosmic source which has not yet come into his conscious thinking, we do not attempt to say. The child who asked her mother, "Where was I when you were a little girl?" implied through her question the fundamental fact of eternity. What this child felt is normal to childhood. Not many children may ask questions regarding their pre-existence but nevertheless the idea of non-existence is unimaginable to the average child. Therefore he assumes he must have been somewhere before he came into this world.

The question *where did I come from* is more frequent than *how did I get here*. Since it is assumed that the questioner has reference to his physical body the answer to both where

and how are treated in a similar manner. The answers constitute the story of human creation, which, as already stated, intelligent parents give their children at an early age. We now come to the question *why am I here*.

The young child does not puzzle over the *why* of his existence on this earth plane. He will not usually raise this question on his own initiative. In his particular manner of thinking the world and all therein exist for him. There is no need to wonder why he is here. A world without him would be no world at all. He is of necessity an egotist. To enlarge the concept of himself in order to include his family, his race, his community, his state, his nation and finally all of mankind is a matter of spiritual growth. The less of an egotist a person is, the more apt is he to ponder over the why of his individual existence. Then, too, the child feels that he is in this world so that he can grow up into an independent human being like his parents. To become an adult is the apparent concrete object of his life. It has been emphasized since his babyhood. He is told to drink his milk so that he will grow big; he must go to school so that he can learn a useful trade or profession. These and similar suggestions are hammered at him all during his childhood. To become a man or a woman, then, is a sufficient answer to the why of existence for the average boy or girl, unless the question is introduced from some outside source. The question will eventually come to any person of normal intelligence just as a small child begins finally to wonder about the riddle of birth. We believe it is valuable to anticipate this normal interest.

To present the child with a real objective for his life will be more satisfying to him than if he is left to himself to puzzle over the matter. Nothing of course should be given to a young child regarding the future life which in any way



arouses fear or lessens his feelings of security in his present state of existence. The more sensitive and imaginative he is the more cautious one must be. The earlier, however, that the child does have a spiritual objective for his life (within his comprehension) the richer will be the meaning and the greater will be the importance of his life and all of those about him.

If we tell the child that he is on this earth plane in order that he may acquire and develop spiritual attributes which he will need on the next plane, he would find this idea difficult at first to comprehend. If, however, we tell him that he is here to build for himself a home or a house in a still more beautiful world than this one, the idea becomes infinitely more attractive. If he should wonder why he needs to build that home, it can be explained that before he was born he had to build a sort of house which he calls his body. There had to be eyes and ears; hands and feet; and numerous other parts none of which he needed before he came into this world but all very important after he was born.

"How shall I build my house?" the child will naturally ask. Then the way is open for the explanation. As it unfolds the child himself, with his imagination fired, will no doubt want to add his own ideas. This should be encouraged, under guidance, since the more he plans it, the more real it will seem to him. Every parent, guardian and teacher will know his child best and hence will adapt this idea of building a home for the future, according to that child's understanding. Our purpose here is simply to present a few suggestions.

In this world one needs money before he can begin to erect a building. So in the world of the spirit one cannot have a home if he is a spiritual pauper. To begin with, one needs to understand justice and to practice it daily. Justice makes

the building of a spiritual home possible. In the *Hidden Words* we find: "O Son of Spirit—Of all things the best beloved in My sight is Justice; turn not away therefrom if thou desirest Me and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not with the eyes of others, and shalt know with thine own understanding and not by the understanding of thy neighbor. Ponder this in thy heart; how it behoveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes."

Next one must find an architect to help plan the house. Throughout the ages God has sent His Master Architects to help His children plan their heavenly homes. Jesus was the Master Architect for the Christian Era and Bahá'u'lláh has come for this present Age. He has given us the plans in the form of His Divine Messages. If we want to build the most perfect home we can possibly build then we must constantly refer to these plans. They may seem difficult at first but our parents and teachers will help us to understand them.

The need of a firm foundation will be emphasized. This foundation will be the child's faith and trust in God and His Manifestations. The bricks will be made up of his good deeds. "The effects of deeds is in truth more powerful than that of words." (*Bahá'í Scriptures*, par. 152) These will be held together through the cement of love for his parents, his friends and for all creatures. The roof will be God's protection; the door will be hope; the fire of the love of God will furnish warmth for the house.

There will be many rooms in the house; a room of thought; of meditation; of prayer. The most beautiful room is prayer. 'Abdu'l-Bahá says: "The highest and most elevating state is the state of prayer. Prayer is communion with God."

(*Bahá'u'lláh and The New Era*, p. 107) The furnishings in this room are petition, adoration, praise, deliverance and forgiveness. There will be a library where we can store knowledge of God, (Glory be to Him) and this knowledge is impossible save through His Manifestation." (*Words of Wisdom, New Era*, p. 90)

Everyone is building some sort of a spiritual house whether he chooses to do so or not. That is why we are in this world at all. However we are free to build the sort of a house we want. ". . . though the choice of good and evil belongs to man, under all circumstances he is dependent upon the sustaining help of life, which comes from the Omnipotent." (*Some Answered Questions*, p. 289) Whether we build a fine, beautiful mansion or merely a little cabin depends upon what sort of builders we are but we must remember that our spiritual houses will be whatever sort we build while we are on this earth plane. We know that a seeing man is a better builder than a blind man. In like manner he who knows that he is building a spiritual house and knows where to find the plans will strive to make his the most perfect house that he possibly can. Let us ever bear in mind that Bahá'u'lláh demands and expects distinction for His followers.

The details and extent to which these suggestions can be used will of course vary with the age of the child and his knowledge of building. The idea is, however, fundamentally sound and puts into a concrete form the more abstract idea of spiritual growth as a preparation for a future existence.

#### O MY CHILDREN!

I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.—BAHÁ'U'LLÁH

# THE HEART OF THE GOSPEL

## BOOK REVIEW

*Garreta Busey*

THIS is a book\* by a Christian Bahá'í for Christians. George Townshend, of the Church of Ireland, is Canon of St. Patrick's Cathedral, Dublin, and Archdeacon of Clonfert. Known to Bahá'ís as Christophil, author of "The Promise of All Ages," a work which treats of the Bahá'í Revelation in its relation to the long procession of High Prophets Who have founded the great religions of the world, Canon Townshend is here concerned almost entirely with a study of the Bible. Only in the Prologue and the Epilogue does he refer to the teachings of Bahá'u'lláh, but the orientation which those teachings have given him is evident throughout the work.

One of the distinguishing qualities of Canon Townshend's writing is his ability to convey a vision. In "The Promise of All Ages," he set before us the sublime conception of the age-long scheme of redemption, emphasizing its culmination in the Revelation of Bahá'u'lláh. "The Heart of the Gospel" dwells on the historical aspects of the divine plan, as they may be discovered in the Bible.

The Bible, Canon Townshend tells us, is the history of the human race, advancing from primitive unity of the family, through diverse and complex forms, to a "multiple and highly developed world fellowship," set forth prophetically at the end. It concentrates on the Jews for much of the way, because the Jews were the trustees of God's universal purpose. After their failure to accept Christ, it spreads to the rest of the world. The main topic of the Bible is evolution. The first few pages of Genesis tell of the material evolution of the world, leading up to man, whom God has endowed with a spiritual nature, or "made in His own image." Spiritual evolution begins when material evolution has been completed—that is, when it has produced man. By a slow process, with many set-backs in the form of apparent evil, it reaches its final phase in the apocalyptic age,

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\*The Heart of the Gospel, by Canon Townshend. London, Lindsay, Drummond, Ltd.

described in the Bible, having then achieved harmony in the community, as well as in the individual. Into this promised age, we are now entering.

The greater part of this new book is concerned with the teachings of Jesus. It shows how difficult it was for the disciples to realize the essentially spiritual nature of their Lord's message, and describes the methods He used to teach them. It points out the evils of materialism which have beset the Christian Community since its beginning, but insists that, in spite of man's defective understanding, he has been, and is still being, led inevitably towards the Kingdom of God on earth.

Had Christ's mission been longer, had He come to a people less sure of their preconceived notions of His purpose, had not His teachings been dimmed in their effect by the materialistic bias of later interpreters, we should not find ourselves in such bewilderment today. But revelation is always greater than the age in which it is given, and Canon Townshend, restating the teaching of the Gospel in the light of further revelation, given to us in this age, shows the words of Christ to have a significance more deeply spiritual and at the same time more practical, than any we have read into them before. He also points out in a most illuminating way the merging of Christ's revelation with the Mosaic law, at the beginning of His Dispensation, and with the revelation of the Spirit of Truth, Bahá'u'lláh, at its close, thus making it clear that, although Christ Himself was independent and all-knowing, the Christian Gospel, owing to the incapacities of men, is incomplete and has for centuries awaited its fulfillment in the advent of the Glory of the Father, Whom Christ prophesied.

To strive to obtain a more adequate understanding of the significance of Bahá'u'lláh's stupendous Revelation must, it is my unalterable conviction, remain the first obligation and the object of the constant endeavor of each one of its loyal adherents.—SHOGHI EFFENDI

# BAHÁ'Í LESSONS

## The Bahá'í Life

### I. The Law of the Kingdom and the Bread of Life

#### *References:*

Gleanings; 86-87, 95-97, 123, 175, 156, 141, 286, 264-369,  
335-338.  
Scriptures: 656, 670, 727.  
Iqán: 3-4.

#### *Suggested Questions:*

Why are we born?  
Why is law necessary to life?  
Where does evil originate?  
Can one be assured of rebirth?  
What is the reality of kingship?  
List in your mind some of the great assurances of the kingdom  
of God.  
What are the conditions of search for the kingdom?

### II. The Power of Thought in Active Life

#### *References:*

Wisdom of 'Abdu'l-Bahá. pp. 13-14, 161-164.  
Gleanings. pp. 164, 194.  
Some Answered Questions. pp. 96, 245, 246, 250, 251, 201, 202.  
The Art of Thinking—Dimnet.  
Victorious Living—Fosdick, pp. 98-206.

#### *Suggested Questions:*

Distinguish between gold and useless thoughts.  
How are the five inner senses related to the Spirit?  
What is reflection?  
Discuss imagery as an educational asset.  
Find as nearly as you can your own status according to imagery-  
association.  
How do you meditate?

### III. Bahá'í Prayer

#### *References:*

- Doa, the Call to Prayer.
- Bahá'u'lláh and the New Era. Ch. VI, VII.
- Wisdom of 'Abdu'l-Bahá, pp. 164-165.
- Iqán, pp. 38-40.
- Abbas Effendi; His Life and Teachings—Phelps, p. 232.
- Man the Unknown—A. Carrel, pp. 188-197.

#### *Questions:*

- What kinds of prayer are confirmed by Bahá'u'lláh?
- What is the supreme objective of supplication?
- Why is supplication necessary as well as affirmation?
- What are the qualities that make prayer real?

### IV. Human Relations: The Home, The Social Pattern, The Spiritual Foundation of Community Life

#### *References:*

- The Marriage Tablet (Prayer Book).
- Abbas Effendi, His Life and Teachings—Phelps 92-94, 167-169.
- Bahá'u'lláh and New Era, 91-92.
- Gleanings, 288-289, 305, 242, 278.
- Divine Philosophy, Ch. VIII.
- Universal Religion—Dreyfus, 160-163.
- Bahá'í Administration, 21-22.
- Discovering the Genius Within You—S. Cobb p. 135-136.
- Security for a Failing World—S. Cobb Ch. XI.
- Rebels and Saints—Ferdinand, Isserman.
- We Move in New Directions—Overstreet.

#### *Questions:*

- How have the marriage laws of the prophets protected society?
- List as many definite applications as you can for becoming the Bahá'í social pattern.
- What is the spiritual basis of Bahá'í community life?

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## WITH OUR READERS

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"WE like the new form of our magazine," is the word which comes from our readers in many directions. Some mention especially the more convenient size, form and the easier reading type; others remark on the contents. The editors appreciate both the words of approval and especially the suggestions for greater improvement.

Several agree that the magazine is now too slight, too thin. Here our readers can help us very substantially. Do we realize that the magazine has never paid for itself? Always it has been subsidized by personal gifts or from the national Fund; or, as in the early days, it has been a gift of loving labor. One personal gift of considerable size has ceased. The way to make it self-supporting is to increase the number of subscriptions. Will you not read again carefully the letter you have received with your renewal notice—"the transformed magazine will, as subscriptions increase, add to the number of pages, and increase the number of important features."

We agree with what many have said:—that the personal experience articles are valuable and have a wide appeal; but—the editors cannot write them. This is where we need your cooperation. Please do not think you must be "literary" to write them. They come from the heart, our own experience or one told to us. They do not even have to be articles; sometimes it is easier just to write a letter. We want especially experiences from our pioneers, both at home and abroad. Some one has suggested a letter department. Why not start it as a part of this column and as soon as it outgrows these two or three pages and we have a big subscription list it can become a department by itself. It will be a means, too, of getting acquainted with each other and thus a real help to unity. Perhaps some of you have personal letters from some of our pioneers which you would be willing to share, in part, at least.

All this is in line with a suggestion from one of our readers that there should always be one



article on Bahá'í history, past or current, biographical or autobiographical or travel experience, so that the magazine will have historical value like the old *Star*. Here again we need your cooperation. We have two or three such articles but not enough to see us through a year or even six months. How fine it would be if the editors had such a deluge of good material that we just had to enlarge the magazine. And then the hope of one of our readers might be realized, that the magazine will "become a valuable institution and one that the family will fight over when the postman brings it!" (But of course the fight would all be settled in the true Bahá'í spirit!)

The editors are working towards an earlier publication date and hope that ere long all will receive the magazine by the first of each month. They plan, too, to make changes in cover quotations and design from time to time.

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As announced in the April issue the theme of this number is Education. William Kenneth Christian sends us the leading article from Morrisville, New York, where he is instructor in English in the State College of

Agriculture. He received his Bahá'í start in Binghamton, New York, a community that has always ranked high in Bahá'í life and activity. Dr. Genevieve Coy, who writes about *Bahá'í Schools*, has filled important positions in the field of education and has had first hand experience in Bahá'í education at Green Acre. She is now psychologist at the Dalton School, New York City. Mrs. Amy Brady Dwelly of Albuquerque writes *The House Beyond*. She, too, is a specialist in child education and was for some time connected with the Merrill Palmer School in Detroit. Dr. Garreta Busey, who writes this month's book review, has made valuable contributions of both prose and poetry to the magazine before. Her home is in Urbana, Illinois, where she teaches English in the state university. Mrs. Mabel Hyde Paine, also of Urbana, Illinois, continues the compilation on *The Divine Art of Living*. We hope that this compilation can eventually be printed in book form as the second series under this popular title. The study outline material this month has been taken from the outline of Dorothy Baker's course at Green Acre, August 10-14, 1936.

—THE EDITORS

# WORLD ORDER

## THE BAHÁ'Í MAGAZINE

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### *The Human Soul in This World of Chaos*

*Alice Simmons Cox*

THE CAUSE OF TURMOIL IS THAT  
MAN HAS FORGOTTEN GOD

TO MEN WHO LOOK with understanding mind upon the tides of uncontrolled forces of destruction which are shaking the foundations of society, there comes the profound conviction that out of this chaos rises a challenge for the building of the world of tomorrow.

At last it is being proved in the greatest suffering of the centuries that the old order is "lamentably defective." (*World Order of Bahá'u'lláh*, page 32) The plans of statesmen and economists have failed to meet the needs of a world struggling with new problems of international scope; traditional religion has been impotent to avert impending conflicts because it has not provided the necessary unifying power nor bestowed the creative and energizing spirit of love essential for the regen-

eration of human souls. Science,—presenting the most marvelous evidence of the perceptive power of man that history has known, with its potential capacity to give abundant material life and educational opportunity,—now becomes an instrument of ruin.

What, then, is the challenging cry that rises from the agony of our world? What is the requirement and the merit of this day? What discovery concerning the laws of progress in human civilization is man about to make, provoked by a desperate and basic hunger for the essentials of existence, and impelled subconsciously, and consciously, by his inner soul to find sustenance and growth for the finer self, the spiritual man?

Warning men of coming disaster more than fifty years ago, Bahá'u'lláh testified that the cause of the increasing disruption of society is humanity's negligence of its own spiritual development. This is the result of turning from faith in God to focusing human energies on the material aspects of life.

"The vitality of men's belief in God," He revealed, "is dying out in every land; nothing short of His wholesome remedy can restore it. The corrosion of ungodliness is eating into the vitals of human society: what else but the Elixir of His potent Revelation can cleanse and revive it?" (*Gleanings*, page 200)

Leaders of thought, seeing the gravity of the situation, make stirring pleas for humanity's salvation: "Why, in the name of reason and sweet mercy," a much-read author writes, "had this iniquity come to pass. . . . Across my mind flashed the endless explanations advanced by human ingenuity. The talk of economic stress, of boom and slump, of unemployment and unrest. Of the rise and fall of nations, the need for colonies, the survival of the fittest, the whole bag of tricks. How fatuous, how futile! . . . For it was clear, acutely clear.

There was only one reason. One basic explanation. *Man had forgotten God.*" (A. J. Cronin in *Reader's Digest*, April, 1939, page 3)

### MAN IS UNKNOWN TO HIMSELF

Men are not born with the much-needed awareness of God. Not endowed from infancy with consciousness of his Creator, man is likewise not innately conscious of his own capacities and worth. Such consciousness can come only as a result of education and experience in a whole-hearted effort, first—to see the ordained and virtuous goal of human life, and then—to attain its station of being, which should be the approximation of divinity itself.

May not the cry of peoples be the first signs of an awakening of latent capacities, the first upsurge of dormant powers, the first world-wide searchings for spiritual understanding and the victory it could bring? Is there hope for a new order in the multiplying evidences of conviction that man has a spiritual birthright to claim? May all of this not be why Broadway was profoundly stirred by last winter's first war drama, "There Shall be No Night" (Rev. 22:5), wherein Alfred Lunt is made to exclaim to a few soldiers: "Listen! . . . one may say easily and dramatically it is the death rattle of civilization. But I choose to believe differently. I believe it is the long-deferred death rattle of the primordial beast. We are conquering beastiality . . . with the power of the light that is in our minds." (*Life*, May 13, 1940, page 50)

There is such hope. There is more than hope. There is growing a new consciousness that human brotherhood must be established upon the truth of the spiritual worth and oneness of mankind. For Bahá'ís there is even assurance that in the rising administrative order of Bahá'u'lláh, born in this

travail of the ages, a New Order has already begun on earth.

### BIRTH OF A HIGHER CONSCIOUSNESS

Let us turn to the Bahá'í teachings for clear word concerning the latent capacities of man and his birth into spiritual consciousness which now rends the earth with pain.

"The whole earth is now in a state of pregnancy," Bahá'u'lláh revealed toward the end of the last century. "The onrushing winds of the grace of God have passed over all things. Every creature hath been endowed with all the potentialities it can carry. . . . The time is approaching when every creature will have cast its burden." (*World Order of Bahá'u'lláh*, page 169)

Of man in particular He proclaimed: "The potentialities inherent in the station of man, the full measure of his destiny on earth, the innate excellence of his reality, must all be manifested in this Promised Day of God." (*Gleanings*, p. 340)

'Abdu'l-Bahá testified: "This twentieth century is the dawn or beginning of spiritual illumination and it is evident that day by day it will advance. . . . Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs and human equality will be universally established." (*Promulgation of Universal Peace*, pages 127-8)

"O ye beloved ones!" exclaims 'Abdu'l-Bahá. "It is the moment of the ecstasy of the soul and consciousness . . . ." (*Tablets*, III, page 573)

### NATURE OF THE HUMAN SPIRIT

The soul of man, according to the Revelation of Bahá'u'lláh, is a cosmic energy, an emanation from the Life

Source of the Universe, and is endowed with a spiritual motion that is distinct and higher than that found in the lower kingdoms of existence. 'Abdu'l-Bahá designates it as the *human spirit* to distinguish it from the mineral, vegetable and animal spirit of each lower kingdom. It is a breath of that divine spirit "which animates and pervades all things" and which is "manifest throughout creation in different degrees or kingdoms." (*Promulgation*, page 55) Each individual soul, or human entity, comes into being through this creative spirit which encircles the body at the beginning of the almagamation of the elements at conception, and "the power of the spirit begins then to appear in the body gradually." (*Tablets*, I, page 157)

As the human spirit, or rational soul, is not an elemental composition but a unit of created spiritual life, it is not subject to death at the time of the disintegration of the body. Through the bounty of the Creator it is possessed of immortality. How uplifting is this conception of continuity of life! How pregnant with hope and courage for the soul, how stimulating to the acquirement of heavenly virtues and to the strengthening of the human will!

When the human spirit functions as the motive power and dictator of the physical body and concentrates its forces on the material side of creation it does not manifest its qualities of spirit, and then 'Abdu'l-Bahá speaks of it simply as the soul. (*Divine Philosophy*, pages 120-121) That quality which pre-eminently distinguishes the human spirit from lower degrees of expression in creation is the power of intelligence, that special virtue of conscious ideation, reflection, perception and cognition. In earliest infancy this is not manifest, but, innate in the soul from the beginning, it gradually grows in brilliance through education. It is an ideal power sur-

passing nature, a tireless energy able to investigate and discover the mysteries of phenomena. (*Promulgation*, page 55) This faculty is likewise spoken of as the mind. Viewing it from other standpoints it may be defined as the power of the human spirit, the perfection of the spirit, its essential quality, or the fruit of which spirit is the tree. (*Some Answered Questions*, page 244) "It is the supreme gift of God" innate in man. (*Promulgation*, page 345) It is a faculty so great that Bahá'u'lláh has termed it a Sign that God will reveal himself to man. (*Gleanings*, page 164)

So distinct is the human spirit from the body that this faculty of intelligence can operate without the instrumentality of the body. "In the world of thought," says 'Abdu'l-Bahá, "it sees without eyes, hears without ears and travels without the motion of foot. Without physical force it exercises every function. . . . In the world of dreams the body becomes absolutely passive but the spirit still functions actively, possessed of all susceptibilities. . . . At most it can be said that the body is a mere garment utilized by the spirit." (*Promulgation*, page 253)

"The outcome of this intellectual endowment is science which is especially characteristic of man. . . . This endowment is the most praiseworthy power of man for through its employment and exercise, the betterment of the human race is accomplished, the development of the virtues of mankind is made possible and the spirit and mysteries of God become manifest." (*Idem*, pages 27-28)

The power of the human spirit, the intellect, being finite in its nature, cannot by itself comprehend the infinite world of divine consciousness. But according to Bahá'u'lláh's teachings it can become illumined with the light from this higher world through a celestial quality of the soul which has capacity

to put man in touch with God. The reality of man may in this sense be thought of as an intermediary between the body or material world and the world of God. "This human reality," 'Abdu'l-Bahá explains, "stands between the higher and the lower in man, between the world of the animal and the world of divinity. When the animal proclivity in man becomes predominant he sinks even lower than the brute. When the heavenly powers are triumphant in his nature he becomes the noblest and most superior being in the world of creation. . . . From this standpoint, his nature is threefold, animal, human and divine." (*Promulgation*, page 461)

When the heart of man remains attached to things of the material world his intelligence cannot soar into the higher reaches of spiritual understanding and virtuous achievement. When desires are influenced by the lower nature, the mind plans with all its innate power "to work evil, to hurt and to destroy." (*Wisdom*, page 89) We find today in outer civilization the expression of this subjugation of a divine capacity to the forces of the lesser worlds.

The celestial quality of the human reality which gives man's intelligence potential capacity to attain consciousness of the higher spiritual realm, called the world of divinity, is concealed within the human spirit as the flame lies hidden within the unlighted candle, as the beauty of the flower lies within the seed.

#### LIGHTING THE CELESTIAL FLAME

The flame must be lighted; the doors of the mind must be opened to a greater spirit than that innate in man if the human spirit is to fulfill its destiny. Through the love of reality deposited in man's intelligence, through the "outworking" human spirit (*Promulgation*, pages 47 and 35) man may seek



and approach God, but until his aspirations are touched by the undying fire emanating from on high he cannot receive the gift of heavenly consciousness which it can bestow. When the intellect through the attributes of the reason is "fortified by the Holy Spirit he may penetrate and discover ideal realities and become informed of the mysteries of the world of significances," declares 'Abdu'l-Bahá. (*Idem*, page 297) "Men should hold in their souls the vision of celestial perfection, and there prepare a dwelling-place for the Inexhaustible Bounty of the divine Spirit." (*Wisdom*, page 90)

When the aspirations become truly lofty, when in meditation, and in prayer, in work and in service, the motive of the heart of man's reality is so pure as to love the divine will, then, declares 'Abdu'l-Bahá, "Man's radiant intelligence makes him the crowning point of creation. . . . His humanity becomes so glorified that the virtues of the Celestial Assembly are manifested in him." (*Idem*, pages 88-89) It is a purpose of every Prophet, or Manifestation of God, to awaken and to strengthen the celestial capacity of human souls, to light and to feed the flame.

#### THE MANIFESTATION IS THE GOAL

Incapable, as has been said, is the human spirit, unaided, unlighted, of receiving the bounties of the divine spirit. But never, even when illumined, regardless of how far it may advance in nearness to its Creator, can it enter the Court of the All-Glorious Essence. Divine quickening and guidance, of which it may partake, is, however, a radiance streaming from God's Throne. Bahá'u'lláh has described this grace as an outpouring from the Ocean of divine Command, an outpouring which itself in its unending perfections, is "a fathomless sea which none shall ever sound." (*Seven Valleys*, page 53) It is

the Effulgence of all lordly names and attributes, the light, the love, the beauty and the power of the Spirit, divine and Holy. By endowment of intelligence, when exalted through the celestial capacity to worship and adore, man may discover and enter this realm of divine consciousness, mirror its glory with ever-increasing fulness, "partake of this imperishable favor," "this incorruptible gift." (*Gleanings*, pages 68 and 326)

Human spirits are as birds, says Bahá'u'lláh, which should soar "with the full force of mighty wings . . . through the immensity of the heavens" (*Gleanings*, page 362) where they may receive continuously the sustenance of divine love and knowledge. "This is the state of the divine decree and the pre-ordained mystery. . . ." (*Seven Valleys*, page 53)

Necessary to such glorious attainment, in this cycle as in all cycles, is the aid of the Manifestation of God, Who as the Perfect Man has revealed in His Being and in His Book the Command and the Attributes. He it is Who thus gives to men in manner that they can understand a vision of their own celestial station. He sets their hearts aflame. He educates them in spiritual truths. He bestows the creative grace whereby their human spirits can rise, through new birth, into those ways of fulfillment which will show them to be created in the image and likeness of the supreme Manifestation of God. As the Polestar of life He guides to this Goal promised for the peoples of the world. "He who advanceth to this Face will appear in the condition for which he was created." (*Bahá'í Scriptures*, par. 419) This is the real spiritualization of humanity which will crown the new age with virtue and with progress and invest it with unity, security, justice and that Most Great Peace planned by Bahá'u'lláh.

# The Fortified City

*William Kenneth Christian*

ON THE picturesque coast of eastern France, rising stalwartly from the tidal skirts of the Atlantic, is a great Gothic citadel called Mont St. Michel. Its slender spire is a familiar beacon visible for miles across the flat, green countryside. St. Michel is a huge rock jutting from the sea. At its base is a small town where tiny houses cramp together within the walls. The narrow, cobbled streets wind crookedly between the old houses. The summit of this rock is surmounted by a great fortress which in the past was of military and religious significance in the history of France. There is a large copying room where monks labored over their manuscripts. Open to visitors are some of the lightless cells where prisoners were kept in what might be called a medieval "concentration camp."

Farther down the coast, in Brittany, is the fishing village of St. Malo. Here, within the walls, live several thousand people, much as they have lived for centuries. The ramparts surrounding the town are huge walls of stone. At certain places they are wide enough for two automobiles to pass. They were excellent fortifications in their day, and they represent great labor.

Walking along these ramparts and looking down into the small, stone houses crowded within the walls, I wondered if this might not be a key to the psychology of the middle ages and even to part of the thinking of the modern world.

Because men, then, wanted to govern by the divide-and-rule method, they set up these fortified towns at strategic spots.

People lived in them for protection, were dependent on the rulers. The "burden of armaments" of that time is largely represented in the great work necessary to the building of such ramparts. (With some similarity to the little and infrequent economic return from a modern battleship.) The people had to have narrow streets and small houses. Space could not be spared for parks, lawns, gardens, wide, shaded streets—all those things which are the lungs of a healthful town or city.

Naturally people used to such conditions would think in small terms, would center the universe in their city. After all, was not this protection and security, huddling here within the high, stone walls of the battlements?

#### THE MEDIEVAL WAY PERSISTS

Although medieval days are no longer here, many practices and modes of thought remain. These things cramp the human race, distort their picture of the world, perpetuate social misery and war. Are not the Maginot Line and the Western Wall but counterparts of the medieval battlements of St. Malo and Mont St. Michel? Is not a battle fleet another "protective" barrier? And what is foreign policy but a device to keep groups of people competing so that governments will not need to change?

Do not men still rule by keeping people divided? 'Abdu'l-Bahá said that God made the earth but man marked out the boundaries. This is merely common sense. But boundaries and means of human division have been invested with an air of divine appointment. Largely because of this, European peoples are plunged in misery, and other continents have become infected with the same disease.

We can readily see that boundaries and ramparts were once a necessity to the many isolated units of a slowly growing,

painfully expanding social world. We can also see that these formerly protective units are now the death-traps of humanity. Whole nations now wage war, neglecting the arts and culture so laboriously achieved. The ramparts now are political, military, and economic. As patron saints formerly watched over fortified cities, now national ecclesiastical systems prostitute their creeds for the advancement of one national group over another.

Systems devised by men for the advancement of their interests are now traitorously turned against them. The leaders of these systems know that national competition is no longer logical or tolerable. They know that victory can never result—only mutual suffering and defeat. Yet whole bodies of people face crucifixion to vainly perpetuate outmoded systems.

More incessantly each day grows the plea for world federation. Peculiarly enough we find no sympathy to federation even in ideal, much less in definite plan, from the leaders of those nations now plunged in the maelstrom of war. The warring leaders merely repeat the old formulas, cry continuously for a victory they know can never be attained.

The adherents of two definite ways of life are in conflict. Those who would have modern nations continue as enlarged patterns of the fortified city. Those who plead for a fundamental change in the social order which would enable all nations (even as our forty-eight states) to become federated.

#### THE ONLY BASIC PEACE

Bahá'ís are intensely interested in all the implications of these vast, inevitable changes now disrupting the life of all peoples. For over seventy years, the slowly increasing followers of Bahá'u'lláh have been urging a federated world, unified in all its major aspects, freed from the customs and

the taboo that make men easy prey to the human wolves in their midst, dedicated to the development and enriching of all human life, guaranteeing true freedom and opportunity to all humanity.

Particularly at a time when hatred and bigotry, fanaticism and misunderstanding are battling for dominance in men's hearts and thoughts, it is well to turn to that portion of the teaching of Bahá'u'lláh relative to the new spirit needed by men who would establish a new order when the present demolition is complete.

As men formerly slowly learned loyalty to a national government, so now must there be awakened and fostered a universal sense of loyalty to humanity. This spirit must be a sense of human solidarity greater and stronger than any existing institution could create. Surely it is obvious that the mere mechanism of world federation is not sufficient, in itself, to foster a world-embracing loyalty that will fuse Gentile and Jew, black and white, Christian and Moslem.

To gain such a victory over the human spirit requires an emotional and spiritual impetus. This impetus must create victory through unity, not through defeat. It must fuse the hearts of men together and destroy prejudice. The spirit of loyalty to humanity (too great and deep a feeling to be creedalized) can bring the only basic peace after this conflict and infuse life into the coming world federation.

The creation of such a deep and abiding spirit is one of the fundamental objectives of the Bahá'í Faith. "Therefore, today victory neither has been nor ever will be opposition to anyone, nor strife with any person; but rather what is well-pleasing is that the cities of men's hearts, which are under the dominion of the hosts of selfishness and lust, should be subdued by the sword of the word of wisdom and exhortation. Everyone,

then, who desires victory must first subdue the city of his own heart with the sword of spiritual truth and the Word, and must protect it from remembering aught beside God; afterwards, let him turn his efforts toward the citadel of the hearts of others. This is what is intended by victory. . . ." (*Prayers*, page 67.)

For almost a century the Bahá'í Faith has been winning such victories as this. Into every part of the world the teachings of Bahá'u'lláh have permeated. Wherever they have gone, age-old fortifications of prejudice have been demolished. A world-wide community bound by deep ties of feeling and common spiritual understanding, has been the result. Every type of prejudice that can be harbored in the human heart has been attacked. And the tide of spiritual victory has only begun.

While men fight for self-created illusions, fight to destroy, wound, and kill; in every continent, in every clime, thousands of Bahá'ís wage war against hatred, in all its obvious and subtle forms. When the great military conflict has subsided, and broken, wearied peoples seek a new spirit, those who have won the victory over human hearts will be able to supply humanity's greatest need. Could any greater service be rendered mankind at this time than the Bahá'í program of unity?

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The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth.—BAHÁ'U'LLÁH

# With the Waters of Detachment

*Words of Bahá'u'lláh*

*Excerpt from Tablet  
Revealed to the Son of the Wolf*

Translated by  
SHOGHI EFFENDI



# WITH THE WATERS OF DETACHMENT

WORDS OF BAHÁ'U'LLÁH

NOW IS THE MOMENT in which to cleanse thyself with the waters of detachment that have flowed out from the Supreme Pen, and to ponder, wholly for the sake of God, those things which, time and again, have been sent down or manifested, and then to strive, as much as lieth in thee, to quench, through the power of wisdom and the force of thy utterance, the fire of enmity and hatred which smouldereth in the hearts of the peoples of the world. The Divine Messengers have been sent down, and their books were revealed, for the purpose of promoting the knowledge of God, and of furthering unity and fellowship amongst men. But now behold, how much they have made the Law of God a cause and pretext for perversity and hatred. How pitiful, how regrettable, that most men are cleaving fast to, and have busied themselves with, the things they possess, and are unaware of, and shut out as by a veil from, the things God possesseth!

Say: "O God, my God! Attire mine head with the crown of justice, and my temple with the ornament of equity. Thou, verily, art the Possessor of all gifts and bounties."

Justice and equity are twin Guardians that watch over men. From them are revealed such blessed and perspicuous words as are the cause of the well-being of the world and the protection of the nations.

These words have streamed from the pen of this Wronged One in one of His Tablets: "The purpose of the one true God,

exalted be His glory, hath been to bring forth the Mystic Gems out of the mine of man—They Who are the Dawning-Places of His Cause and the Repositories of the pearls of His knowledge; for God Himself, glorified be He, is the Unseen, the One concealed and hidden from the eyes of men. Consider what the Merciful hath revealed in the Qur'an: 'No vision taketh in Him, but He taketh in all vision, and He is the Subtile, the All-Informed!'"

That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly-established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

Gird up the loins of your endeavor, O people of Bahá, that haply the tumult of religious dissension and strife that agitateth the peoples of the earth may be stilled, that every trace of it may be completely obliterated. For the love of God, and them that serve Him, arise to aid this sublime and momentous Revelation. Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction. Consider the war that hath involved the two Nations, how both sides have renounced their possessions and their lives. How many the villages that were completely wiped out!

The utterance of God is a lamp, whose light are these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship, He Who is the

Day-Star of Truth beareth Me witness! So powerful is the light of unity that it can illumine the whole earth. The One true God, He Who knoweth all things, Himself testifieth to the truth of these words.

Exert yourselves that ye may attain this transcendent and most sublime station, the station that can insure the protection and security of all mankind. This goal excelleth every other goal, and this aspiration is the monarch of all aspirations. So long, however, as the thick clouds of oppression, which obscure the day-star of justice, remain undispeled, it would be difficult for the glory of this station to be unveiled to men's eyes. . . .

Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindness and good-will. If it be accepted, if it fulfil its purpose, your object is attained. If any one should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him. A kindly tongue is the lodestar of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding. . . .

Set thine heart towards Him Who is the Kaaba of God, the Help in peril, the Self-Subsisting, and raise thou thine hands with such firm conviction as shall cause the hands of all created things to be lifted up towards the heaven of the grace of God, the Lord of all worlds.



# BAHÁ'Í ANSWERS TO WORLD QUESTIONS

## HAS MANKIND BEEN FOREWARNED?

THE DAY IS APPROACHING when its (civilization's) flame will devour the cities, when the Tongue of Grandeur will proclaim: "The Kingdom is God's, the Almighty, the All-Praised!" (*Gleanings*)

Say: O concourse of the heedless! I swear by God! The promised day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying: "Taste ye what our hands have wrought." (*Gleanings*)

O Ye Peoples of the World! Know verily that an unseen calamity is following you and that grievous retribution awaiteth you. Think not the deeds you have committed have been blotted from My sight. (*Hidden Words*)

Another war, fiercer than the last, will assuredly break out.

The ills from which the world now suffers will multiply; the gloom which envelops it will increase. The vanquished powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range, will exert their utmost for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread. ('*Abdu'l-Bahá*, tablet written in 1920)

## WILL GOOD EMERGE FROM THIS ORDEAL?

THE DAY IS APPROACHING when We will have rolled up the

world and all that is therein, and spread out a New Order in its stead. (*Gleanings*, p. 313)

Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City. . . . Ye dwell in one world, and have been created through the operation of one Will. Blessed is he who minglcth with all men in a spirit of utmost kindliness and love. (*Idem*, p. 333)

A new life is, in this age stirring within all the peoples of the earth; and yet none hath discovered its cause or perceived its motive. (*Idem*, p. 196)

He who is your Lord, the All-Merciful, cherisheth in His heart the desire of beholding the entire human race as one soul and one body. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other created days. (*Idem*, p. 214)

This is the Day whereon the ocean of God's mercy hath been manifested unto men, the Day in which the Day Star of His Lovingkindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favor have overshadowed the whole of mankind. (*Idem*, p. 7)

Might not this process of steady deterioration which is insidiously invading so many departments of human activity and thought be regarded as a necessary accompaniment to the rise of this almighty Arm of Bahá'u'lláh? Might we not look upon the momentous happenings which, in the course of the last twenty years have so deeply agitated every continent of the earth, as ominous signs simultaneously proclaiming the agonies of a disintegrating civilization and the birthpangs of that World Order—that Ark of human salvation—that must

needs rise upon its ruins? (*Dispensation of Bahá'u'lláh*, p. 63)

### CAN MANKIND ACHIEVE UNITY?

THE HEIGHTS WHICH, through the most gracious favor of God, mortal man can attain, in this Day, are as yet unrevealed to his sight. . . . The day, however, is approaching when the potentialities of so great a favor will, by virtue of His behest, be manifested unto men. (*Gleanings*, p. 214)

The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to mediate upon that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he will readily recognize that their purpose is that all men should be regarded as one soul, so that . . . the light of Divine bounty, of grace, and mercy may envelop all mankind. (*Idem*, p. 260)

The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded. Through the power of the words He hath uttered the whole human race can be illuminated with the light of unity. (*Idem*, p. 286)

Of old it hath been revealed: "Love of one's country is an element of the Faith of God." The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: "It is not his to boast who loveth his country, but it is his who loveth the world." Through the power released by these words He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book. (*Idem*, pp. 95-96)

# What Is Secure?

*Gertrude D. Schurgast*

YOU ALL HAVE experienced some of those elated moments in your life when your spirit is quickened, your heart singing.

In such a mood I returned from a Bahá'í gathering. I had met friends who worked for the same great Cause, who shared my ideals and my hopes. Boarding a rather crowded bus I wished I could find someone with whom to share my happiness. But it did not look promising, for the only seat I found was next to a rather colorless woman in her forties with thick eyeglasses and greying hair on which a hat sat unbecomingly. She took no notice of her fellow-passengers and I wondered why she was staring so hard out of the window. Outside there seemed nothing worth any special attention. Then I noticed how her hands twitched nervously and how drawn her face was. She looked as if she had received a blow of some kind and was trying hard to compose herself.

Well, I could not very well say to a perfect stranger: "Cry on my shoulder, sister, I'd like to help you." So I waited tactfully, hoping that an opening might present itself. And it did. When we neared a suburb where snow-covered trees stood out against the blue sky in dazzling beauty, the woman turned to me unexpectedly.

"How beautiful this is," she said, "but look," she went on a little wistfully "not many people in this bus are seeing it." It was true. Most of them had their eyes glued to the pages of some magazine or newspaper.

"So many things pass by us unnoticed, but you snatch at every bit of beauty when not much time is left . . ." she paused.

I must have looked startled. "Failing eyesight," she explained, "I have been seeing a specialist. Retinal detachment was his verdict, meaning total blindness." Her voice was toneless.

"I happen to know a little about that," I said. "If you are careful, it may not come in years or not at all. You must avoid stooping and lifting things."

"That's what the doctor told me, too," she said, "but how can I avoid it? I have housework to do and plenty of it. We have boarders, you see, and especially lately, when debts seemed to accumulate, I worked so hard. I rushed and rushed and never got it all done." Speaking as if to herself she went on: "Struggle and worry and drudgery was the theme song of my life. I never even won a contest and the glamor I have dreamed of, it never came. And when I think of my husband now, he was sometimes impatient with me, even, while I did my best to help him . . . what will he do when I am a helpless, useless creature . . ."

I did not interrupt her, I let her unburden herself.

"Perhaps there is a wisdom in this that you do have to take it easier now, perhaps it will give you more time for other things. Doing your best does not mean being enslaved by your work. By being so worried and anxious have you not perhaps neglected the finer things in you? They are lying dormant in all of us but do we always develop them?"

"But you cannot turn them into dollars and cents," she ventured.

"Even that you can do sometimes," I answered. "You may be a potential writer or musician, or your love for children may earn you a job as an educator, but special talents or not, we should all try to live a fuller life. This is what we really are yearning for, not for the worthless glamor of a movie queen.



... And money? Don't you think that money is greatly over-emphasized these days? Where is the security it promises to offer us? People bank on their money, and they bank on their efficiency, only to discover what a mess they have made of their lives. We have lost our humility, we have forgotten how small and helpless we really are. We have lost the ability to make contact with that great spiritual power that gives us real security—we may call it nature or Divine Essence or God. And yet, all we have to do is tune in on these ether-waves, turn to our Creator in prayer."

"You mean," she asked, "all we should do is to sit back in prayer and let things happen?"

"No, I don't mean that. But haven't you ever felt that great peace and tranquillity descend upon you after prayer? And where a road seemed barred before, a new way opens up before your eyes. *Then* is the time when we should go ahead and act, *then* we should summon all our energy and efficiency for the task before us and our efforts would be blessed."

"But so many people seem to think prayer is outdated, old-fashioned," she put in timidly.

"And religion altogether, but it isn't. Religious cults become outdated, yes, but never true religion in its purest sense. Don't you see," I went on, "how the lack, the absence of pure religion has caused all these upheavals in the world? distrust, and hatred and greed and wars? A world order is breaking down right before our eyes. People look on bewildered. They cry for dictators or any other kind of leadership, not realizing as yet that no statesman, no human power can save humanity.

"And where is the divine power to save it," she asked.

"Not as far as you may think it is. About 50 years ago, a scholar in oriental languages, Prof. Browne of Cambridge University, England, set out to visit in the prison city of Akka,

Palestine, a Persian prisoner of whose saintliness and wisdom he had heard so much. Bahá'u'lláh, the Glory of God, they called him and he had claimed that God had sent him to restate true religion. On this new basis a new World Order would be erected; religious, political, and racial prejudices and hatreds would be abolished and the "Most Great Peace" would come. These were the prophetic words the English professor heard in amazement: "These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this that he loves his country, let him rather glory in this that he loves his kind."

"And his teachings have spread and you are a follower of this prophet, this Bahá'u'lláh?" the lady asked.

I nodded. "We call ourselves Bahá'ís," I said, "it means followers of Light. All over the world you'll find us and each one of us is trying to do his or her little share to establish the New World Order."

"And how are you going about to establish the New World Order?" she asked with interest.

"If you think we are trying to do it by force, I have to disappoint you," I said. "We are not planning to overthrow any governments or causing any revolutions. Bahá'ís are told to obey their governments, even to the point that they will go to war if their country demands it. We don't have to waste our time tearing down the old order, it is breaking down by itself. As some of last year's leaves, still clinging to branches of trees, are swept away by spring winds, in the same way, wornout institutions are being swept away by world catastrophes which usher in the new age. And as new leaves are forming under the old ones, our new faith is growing slowly but steadily amidst chaos and destruction.

"Think, what a wonderful, what a tremendous thing this

is! Like the early followers of Christ we are spreading the Glad Tidings. A new Manifestation of God has come. God will not let us perish, In His great bounty He has sent us another Divine Messenger who will save mankind, lead us into the *Light* out of darkness and despair. And all we have to do is to awaken, to open our eyes and see that a new age has dawned. The promise of two thousand years ago: "Thy will be done, Thy Kingdom come *on earth* as it is in heaven," will come true at last. It will come true in *our* age and we may live to have a glimpse of it. We may still live to see the beginnings of Universal Peace, of a true brotherhood of men."

"Oh, to have such faith!" the lady sighed.

"It will come to you too," I said, "when that great new love is generated in your heart. Your doubts will melt away like snow in the spring sun; when through the mouth of Bahá'u'lláh God speaks to us: 'My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it can not be veiled. My love has made in thee its home, it can not be concealed; My light is manifest in thee, it can not be obscured.' This love alone gives us security and peace; but it also spurs us into action. We become dynamos of love generating new love. With this love in our hearts nothing can harm us, not even death. This love is more powerful than hatred, more powerful than all the money and power of the world combined, God Himself is on our side. As the servants of God we need no other weapon."

The woman with the greying hair looked quite transformed. She looked younger, happier somehow. "How I wished I could belong to your army of love," she said. "But I have no oratory nor any other talents. In what way could such a person serve?"

"To God the humblest person is just as precious as the

greatest. You will find it in your own heart how you can serve Him. We can serve God best by serving our fellow-men. We can always find someone to whom we can give love or understanding. And we become true servants of God when we see the 'face of the Beloved in every countenance.' ”

“Did Bahá'u'lláh also give you a practical plan for bringing about this New World Order?”

“Yes, indeed, and the strange thing is how His ideas, proclaimed 60 years ago, for example, how to safeguard peace through an international police force, or the establishment of the United States of the World, are voiced today by leading authorities who have never heard of Bahá'u'lláh. Doesn't that show you how the Cause of God is marching?”

“I have to hear more about it,” she said. “That turned out to be a wonderful bus ride. It seems to me I had a glimpse of reality and I am beginning to see light. Strange,” she added as she got up to leave the bus, “that one who is about to lose her *sight* should so gain in *vision*!”

O rulers of the earth! Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. Beware lest ye disregard the counsel of the All-Knowing, the Faithful.

Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice.

—BAHÁ'U'LLÁH

# The Divine Art of Living

*A Compilation*

## CHAPTER FOUR

### LEARNING TO KNOW AND LOVE GOD

*Words of Bahá'u'lláh*

HAVING created the world and all that liveth and moveth therein He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation. (*Gleanings*, p. 65)

O Son of Man! I loved thy creation, hence I created thee. Wherefore, do thou love Me that I may name thy name and fill thy soul with the spirit of life. (*Hidden Words*)

I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy Might, to my poverty and to Thy wealth.

There is none other God but Thee, the Help in Peril, the Self-Subsisting. (*Prayers and Meditations*, p. 314)

#### GOD'S LOVE FOR US

What outpouring flood can compare with the stream of His all-embracing grace, and what blessing can excel the evidences

of so great and pervasive a mercy? There can be no doubt whatever that if for one moment the tide of His mercy and grace were to be withheld from the world, it would completely perish. For this reason, from the beginning that hath no beginning the portals of Divine mercy have been flung open to the face of all created things, and the clouds of Truth will continue to the end that hath no end to rain on the soil of human capacity, reality and personality their favors and bounties. Such hath been God's method continued from everlasting to everlasting. (*Gleanings*, p. 68)

O Moving Form of Dust! I desire communion with thee, but thou wouldst have no trust in Me. The sword of thy rebelliousness hath felled the tree of thy hope. At all times I am near unto thee, but thou art even far from Me. (*Hidden Words*)

O Bondslave of the World! Many a dawn hath the breeze of My lovingkindness wafted over thee and found thee upon the bed of negligence fast asleep; and bewailing then thy plight, it returned whence it came. (*Idem*)

Thou art, in truth, He Whose mercy hath encompassed all the worlds, and whose grace hath embraced all that dwell on earth and in heaven. Who is there that hath cried after Thee, and whose prayer hath remained unanswered? Where is he to be found who hath reached forth towards Thee, and whom Thou hast failed to approach? Who is he that can claim to have fixed his gaze upon Thee, and toward whom the eye of Thy lovingkindness hath not been directed? I bear witness that Thou hadst turned toward Thy servants ere they had turned toward Thee, and hadst remembered them ere they had remembered Thee. All grace is Thine, O Thou in Whose hand is the kingdom of Divine gifts and the source of every irrevocable decree. (*Prayers and Meditations*, p. 254)

## LEARNING TO KNOW GOD

Among the creatures there are some who know God and mention Him, and there are others who mention Him and know Him not. (*Epistle to the Son of the Wolf*, p. 37)

In the past they that were the daysprings and mines of wisdom in no wise ignored its ultimate Cause or denied its Fountain and Source. . . .

Remarkable and farreaching as the intellectual and industrial accomplishments of the leaders of thought have been in modern times, yet to every discerning observer it is clear and manifest that they have derived the greatest part of their knowledge from the sages of the past. . . . These sages of old in their turn acquired their knowledge from the Prophets of God, for these verily were the Manifestations of Divine Wisdom and the Revealers of heavenly mysteries. (*The Bahá'í World*, vol. IV, p. 104)

. . . Sow the seeds of My Divine Wisdom in the pure soil of thy heart and water them with the water of certitude, that the hyacinths of My Knowledge and Wisdom may spring up verdantly in the sacred city of the heart. (*Hidden Words*)

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. (*Gleanings*, p. 136)

Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that Most Great Light. . . . To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially

revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. . . . Even as He hath revealed: "He hath known God who hath known himself." . . . Also it is written: "Behold, a light hath shown forth out of the morn of eternity, and lo, its waves have penetrated the inmost reality of all men." Man, the noblest and most perfect of all created beings, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished, and the most excellent are the Manifestations of the Sun of Truth. (*Idem*, p. 177-179)

These Essences of Detachment, these resplendent Realities, are the channels of God's all-pervasive grace. Led by the light of unfailing guidance, and invested with supreme sovereignty, they are commissioned to use the inspiration of their words, the effusions of their infallible grace and the sanctifying breeze of their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. (*Gleanings*, p. 67)

#### LEARNING TO LOVE GOD

Only when the lamp of search, of earnest striving, of passionate devotion, of fervid love, of rapture and ecstasy, is kindled within the seeker's heart, and the breeze of His lovingkindness is wafted upon His soul, will the darkness of error be dispelled, the mists of darkness and error be dissipated, and the lights of knowledge and certitude envelope his being. (*Idem*, p. 267)

Among them (the holy utterances) is this saying: "Earth and heaven cannot contain Me; what alone can contain Me is the heart of him that believeth in Me, and is faithful to My Cause." . . . It is the waywardness of the heart that removeth



it far from God, and condemneth it to remoteness from Him. Those hearts, however, that are aware of His Presence, are close to Him, and are to be regarded as having drawn nigh unto His throne. (*Idem*, p. 186)

Let the flame of the love of God burn brightly within your radiant hearts. Feed it with the oil of Divine guidance, and protect it within the shelter of your constancy. Guard it within the globe of trust and detachment from all else but God . . . . (*Idem*, p. 325)

Send down upon me from the clouds of Thy mercy that which will purify me of all that is not of Thee, that I may be worthy to praise Thee and fit to love Thee. (*Prayers and Meditations*, p. 13)

Help me to guard the pearls of Thy love which by Thy decree, Thou hast enshrined within my heart. (*Idem*, p. 176)

To the heaven of Thy lovingkindness lift me up, O my Quickener, and unto the daystar of Thy guidance lead me, O Thou my Attractor! (*Idem*, p. 259)

Flood, then, their hearts with the wonders of Thy love. (*Idem*, p. 337)

#### WHAT THE LOVE OF GOD BRINGS TO US

The most important quality, in the education of man, is the love of God; blessed are they who possess it! (*Epistle to the Son of the Wolf*, p. 22)

Teach men the love of God. This quality is the general of the army of your Lord, while the privates are high standards and good deeds. It has conquered the citadels of hearts and souls through centuries and cycles, and in victory and triumph has erected its banner above all other banners. (*Idem*, p. 104)

O Son of Man! Love Me that I may love thee. If thou

lovest Me not, My love can in nowise reach thee. Know this,  
O servant.

O Son of Being! My love is my stronghold; he that entereth therein shall be safe and secure, and he that turneth away shall surely stray and perish.

O Son of Utterance! Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me nigh unto thee. (*Hidden Words*)

O Befriended Stranger! The healer of all thy ills is thy remembrance of Me, forget it not. Make My love thy all-precious treasure and cherish it even as thine own sight and life. (*Hidden Words*)

Enable us, then, O my God, to live in remembrance of Thee and to die in love of Thee, and supply us with the gift of Thy presence in Thy worlds hereafter. (*Prayers and Meditations*, p. 145)

The day is approaching when the intervening clouds will have been completely dissipated, when the light of the words, "All honor belongeth unto God and unto them that love Him" will have appeared, as manifest as the sun, above the horizon of the Will of the Almighty. (*Idem*, p. 306)

O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust. Fear the sighs and tears of this Wronged One, and lay not excessive burdens on your peoples. Do not rob them to rear palaces for yourselves; nay rather choose for them that which ye choose for yourselves. Thus we unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber.—BAHÁ'U'LLÁH

# TOWARDS THE CHRISTIAN REVOLUTION

## BOOK REVIEW

*Garreta Busey*

How is it possible to practice the teachings of Christ today, when so great a number of our fellow men are suffering through no fault of their own, when charity turns out to be only a temporary and humiliating substitute for justice, when nothing that any individual can do will remove the sense of insecurity and fear permeating the masses of humanity? Such questions forming in the minds of nine prominent Canadian clergymen, who feel a deep dissatisfaction with the program of the churches, have produced a book,<sup>1</sup> based on traditional religion and the Bible, but seeking in the movements of today a program for action. It is a series of twelve essays, which consider various aspects of the problem, from theology to economics and look towards a new society, the Kingdom of God on earth.

The premises of the book will be most interesting to Bahá'í readers, for the authors postulate a God Who is not merely "a projection of our subjective selves," but God, "objectively real, a feature of the world which is inescapable and which, if we trust to it, never fails to minister to our highest blessedness and yield fresh supplies of moral and spiritual power." God judges humanity and acts through the events of the world, through crisis and catastrophe, as well as through continuous growth. For man must learn that sin may be a social as well as an individual reality. Man himself is a social being. Professor John Line points out that the Christian teachings show the middle way between individualism and totalitarianism. "For with the one it exalts the individual, but it comprehends the need for unity, no less than the other. But whereas totalitarianism imposes unity or solidarity from above, Christianity creates among men a common spirit; and it is through this that it promises to preserve a true individualism while gathering men into a unified life." The social and

<sup>1</sup>Towards the Christian Revolution, Edited by R. B. Y. Scott and Gregory Vlastos. Willett, Clark and Co., 1936.

material environment of man is the expression of his spiritual life.

Professor R. B. Y. Scott brings the evidence of the Bible to support this thesis, using it as "a norm by which may be tested what men take for the guidance of the Spirit." The good life, these set forth, is always the life of men in communities, under the Covenant of God. In such communities, "'justice' was the maintenance of the normal working of the covenant relationship. 'Mercy' was the sharing of its 'blessing.' Its 'peace' was not just the absence of strife but something positive, the harmonious well-being of the covenant of souls, which in turn depended on the rightness or 'righteousness' of the relationship."

There follow chapters analyzing the economic and political difficulties of today, to show that no one can be a Christian in the full sense of the word under the present organization of society.

Up to this point, the Baha'i reader will follow these essays with enthusiasm. They give evidence of the kind of thinking which leads directly from the teachings of Christ to the teaching of Bahá'u'lláh. But these writers, finding no Biblical blue-prints for the new society, have turned for guidance to a source which repudiates religion altogether. Desiring to find a practical way of obedience to the commands of Christ, they have tacked on to the prophetic tradition, the purely secular system of Karl Marx, believing that the interpenetration of religion and economics can achieve the Kingdom. Such a device might have been wise, even necessary, had not the prophetic tradition been continued in this day for the purpose of supplying the very need of which these authors are so strongly and sincerely conscious; had not God again renewed His Covenant in Bahá'u'lláh and, by a revelation of superb magnitude, supplied man with the knowledge and power necessary to bring in a new order of society and to establish the Most Great Peace throughout the world.

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O ye leaders of religion! Who is the man amongst you that can rival Me in vision or insight? Where is he to be found that dareth to claim to be My equal in utterance or wisdom.—BAHÁ'U'LLÁH

# BAHA'I LESSONS

## The Nature of Man

"Man must now become imbued with new virtues, and powers, new moral standards, new capacities."—'Abdu'l-Bahá.

### I. Station of Man

Station is High, *Three Tablets of Bahá'u'lláh*, 150; *Hidden Words* (A), 22, (P), 29.

Created in Image of God, *H.W.(A)*, 3, 11, 12; *Promulgation of Universal Peace*, 256-7; *Tablets of 'Abdu'l-Bahá*, I, 91.

Endowed with Unique Capacity, *H.W.(A)*, 3, 4; *Gleanings*, 65.

Man is God's Mystery, *Íqán*, 100-102 (*Gleanings*, 177-8); *Gleanings*, 160; *H.W.(A)*, 69.

Supreme Talisman, *Gleanings*, 259-60, 158-9, 322, 178-9 (*Íqán* 102-3).

Has Forgotten God, *H.W.(P)*, 2, 62, 63; *Promulgation*, 181-2, 221-2; *World Order of Bahá'u'lláh*, 186-191.

Forgetful of Own Latent Capacities and Worth, *H.W.(P)*, 71-75; *Gleanings*, 186; *H.W.(A)*, 19, 21; *Íqán*, 101.

### II. Station to Be Revealed This Day

Time of New Consciousness, *Tablets III*, 573; *Promulgation*, 223; *Bahá'i Scriptures*, Par. 672, 809.

Spiritual Cycle Begins, *Promulgation*, 127-8, 215.

Potentialities Manifested, *Gleanings*, 340; *Promulgation*, 374.

Divine Spirit Impregnates Earth, *Gleanings*, 324-5; *Íqán*, 60-61; *Tablets III*, 641; *W.O.B.*, 107, 169.

Humanity's Destiny Assured, *Gleanings*, 35, 42-3, 313, 206, 210-14; *W.O.B.*, 163-5; 168-9, 202-6.

A Matchless Race Will Arise, *Gleanings*, 29-31; *Advent of Divine Justice*, 26, 67 (*Gleanings*, 39).

Evolution to This Station Requires Aid of Manifestation, *Gleanings*, 65-66; *Íqán*, 145-6; *Some Answered Questions*, III.

He Reveals to Men Their True Station, *Gleanings*, 287, 4-5, 326;  
*Iqán*, 120; *W.O.B.*, 61; *Divine Philosophy*, 111.

Man Has Capacity to Hearken to Bahá'u'lláh, *Gleanings*, 79, 97,  
 143, 271, 316, 327-8.

### III. Inherent Capacities of Human Spirit

Human Soul an Expression of Divine Spirit, *Gleanings*, 184;  
*Promulgation*, 35, 55; *S.A.Q.* LIV.

Human Spirit an Essence, *Gleanings*, 160, 165; *Tablets I*, 208;  
 II, 316; *Wisdom*, 78.

Individualized at Conception, *Tablets I*, 157; *S.A.Q.* LII (234).

Its Essential Reality—the Understanding, *Gleanings*, 164-5, 194.

Its Power, *Gleanings*, 164; *Reality of Man*, 10; *S.A.Q.* LV.

First and Foremost of God's Favors, *Gleanings*, 164, 194; *Promulgation*, 345; *Reality*, 10; *Wisdom*, 36.

Human Spirit Distinct from Body, *Gleanings*, 153-4; *Promulgation*, 253; *S.A.Q.* LXVI.

As Motive Power of Body, *Reality*, 16.

Can Strengthen Body, *Promulgation*, 258 (see *Gleanings*, 155).

Latent Capacities, *Promulgation*, 87, 290.

Unfoldment Through Education, *Promulgation*, 87, 290; *S.A.Q.* LII; *Tablets I*, 181; III, 578, 157, 166.

### IV. Celestial Capacity Awakened

Love of Reality Is Essence of Human Capacity, *H.W.(A)*, 4,  
 19-20; *Promulgation*, 46-7; *S.A.Q.* XLVIII (218-19);  
*Reality*, 16-17; 136-7.

Human Spirit Empowered to find Material and Divine Realities,  
*Promulgation*, 231-2, 253, 258.

Created to Receive Divine Spirit, *Gleanings*, 194; *Tablets I*, 63;  
*Promulgation*, 180-1; *Wisdom*, 51.

Created to Know and Love God, *Gleanings* 65, 70, 144, 49-50,  
 194 (Cf. Sign of God, 160, 164); *Promulgation*, 256-7.

Capacity to find Divine Realities Latent, *Gleanings*, 65-8 (Cf.  
 164-5); *Promulgation*, 51.

Need of Developing Capacity, *Promulgation*, 12, 144, 155, 190,  
 289.

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## WITH OUR READERS

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HAVE you noticed that your editors profited by one of your suggestions and have improved the cover design of our magazine, beginning with the June number, by using heavier type for the title words? We like such constructive criticisms. Please send more even though we can't promise to use all of them immediately.

We like, too, the enthusiastic comments that have been passed on to the editors from the subscription department. Eight *new* subscriptions emphasized the sincerity of the words, "I like the new magazine and think it will appeal to more people, also the idea of a teaching organ is excellent."

We suspect that the reader who sends for a trial subscription speaks for many when she frankly says that in the past she has read the magazine very little "since the reading was so heavy." "I rarely read it," she says, "but believe I will start again now."

By the way, we are receiving a few "human interest" articles or stories, but not many. Will you not share with others some

helpful experience you have had in teaching or a personal experience that has made some phase of the Teachings more real to you? It does not need to be long or "deep." Sometimes the concrete things move us more deeply than the "deep" ones.

And these words from another letter, sending five new subscriptions, remind us of something else: "Our Community has noted with interest and appreciation the new version of *World Order*, and we hasten to do our bit in this most important work." And that something else is the idea of hastening "to do our bit." This magazine, you know, carries no advertisements and is not self-supporting, but more subscriptions will make it so.

When speaking about subscribing to the magazine one believer remarked that she felt she should give all she could to the national Fund rather than to take the magazine. When we realize that by subscribing to the magazine we help to make it self-supporting and thus stop one drain on the national Fund, that question seems

to be answered. And then we have the advantage of having the magazine, too. In the early days when the magazine was known as the *Star of the West*, 'Abdu'l-Bahá wrote in a Tablet to one of the believers: "The organ must be so promulgated in America and Persia that at least its necessary expenses may be provided."

Many libraries, especially those connected with schools and universities, have been receiving the magazine through a gift that has ceased. Here is an opportunity for Assemblies and individuals to investigate as to whether a subscription has expired and whether a renewal would be acceptable. One believer in talking with a librarian found that the old copies of *World Order* were thrown away. The librarian was glad to give them to the believer who can use them to loan or give away in spreading the teachings.

A letter from South Africa renewing a 2-copy subscription reminds us that this magazine goes to many corners of the world and that we little know who may read it and how far-reaching its influence may be: "You will be interested to hear that often one of the copies is retained by the censor. I sincerely hope it will make him or her think accordingly."

An important special feature this month consists in the excerpt we are privileged to use from Shoghi Effendi's new translation of the Tablet revealed by Bahá'u'lláh known as *Tablet To the Son of the Wolf*. The only English version of this text previously available is considered inaccurate. It was, incidentally, translated from a French text, itself a translation, and not from the original Persian and Arabic. Other excerpts from this Tablet will appear in *World Order*—their first publication prior to the publication of the complete text in book form.

The leading article is devoted to the vital theme of man's spiritual reality, based in Alice Simmons Cox's treatment on the principle that the cause of the world disturbance is that man has forgotten God. Mrs. Cox is well known to readers of *World Order* through her many previous contributions to the magazine in recent years. She is active in the Bahá'í community of Peoria, and beginning this month becomes a member of our editorial staff.

William Kenneth Christian's is a familiar name to those who have been reading *World Order* for some years. In our June issue he contributed a valuable article



on Bahá'í Education and now contributes "The Fortified City." He is instructor in English in the State College of Agriculture at Morrisville. We are happy to print this month "What Is Secure," a story by Gertrude Schurgast which we think our readers will agree is of deep human interest. Mrs. Schurgast tells us that she and her husband came into the Cause from agnosticism through the teaching of Mrs. Isabella Brittingham soon after coming to this country from Germany after the first World War. Mr. and Mrs. Schurgast are now serving the Cause in Cincinnati.

This issue also includes another installment of "Divine Art of Living" compiled by Mabel Paine of Urbana, Illinois and the department "Bahá'í Answers to World Questions" compiled by Bertha Kirkpatrick. Another contribution to our Book Review Department is made by Garreta Busey who is a teacher in the English Department of the University of Illinois. Our study outline this month is compiled by Alice Simmons Cox.

When you send in contributions for the magazine, if you are a new writer will you not tell us a little about yourself?

It is gratifying to note the possibilities of further development of the magazine, not merely in size but also in range of interest, indicated by manuscripts which the editors have been receiving in recent weeks. One of our permanent landmarks is the progress of the Inter-America activity. In this field we have pioneer teachers settled in a number of Central and South American countries, all in direct contact with the spiritual force Bahá'u'lláh has assured to those who serve the call to the oneness of mankind, and all undergoing intensely interesting experiences as they make valiant effort to promote the Faith in these new lands.

For our part, the editors hope that *World Order* is providing these co-workers with a stronger sense of kinship with the community they have left behind, and at the same time suggests to them a means of expressing some of those intimate experiences which convey to others a vivid realization of truth in action. We hope to begin very soon the publication of notes from these sources—notes on how the very basis of Universal Peace is being laid in the new world.

—THE EDITORS

# WORLD ORDER

## THE BAHAI MAGAZINE

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### *The Lesser and the Most Great Peace*

*George Orr Latimer*

A DISCUSSION OF THE EVOLUTION  
OF WORLD PEACE FROM POLITICAL  
TO SPIRITUAL CIVILIZATION

AT A RECEPTION by the New York Peace Society on May 13, 1912, the guest of honor, 'Abdu'l-Bahá, made the following significant statement: "Today there is no greater glory for man than that of service in the cause of the 'Most Great Peace.' Peace is light whereas war is darkness. Peace is life; war is death. Peace is guidance; war is error. Peace is the foundation of God; war is satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations." During this memorable visit to America He further indicated that it would take only a spark to explode the mighty arsenals of Europe. Two years later the conflagration of war swept over the greater part of that continent,

finally involving the United States in an effort to end all war. At the close of the so-called World War, certain institutions were established, including the League of Nations, for the express purpose of settling the disputes, rivalries and differences between nations by means of arbitration, rather than a resort to armed force. And now twenty-eight years after the utterance above quoted, the world is again hurled into a maelstrom of terror and bloodshed that is destined to eclipse all previous wars of recorded history in its destruction of life, property, liberty,—even civilization itself; for today the machinery of warfare is so perfected that entire nations can be obliterated in the span of a few days or weeks. Is it not the time to re-examine the factors that produce a civilization and to study the “science of peace” so that the energies and inventions of man will be devoted to the establishment of human brotherhood which is the basic creative law of God and His Prophets?

It is evident that some idea of World Order must be adopted if peace is to become a permanent reality. The material means that have been utilized in the past have proved futile in stemming the tides of war, aggression and exploitation, due mainly to the fact that the sovereign nations after signing some peace pact, still maintain their right to do as they will by recognizing no authority greater than their own. As long as this attitude remains, national security which rests on armed strength, along with the control of markets and materials, becomes more important than collective security. Each nation will still claim the right to be judge and jury in every case involving its relationship with some other sovereign state. This attitude has greatly developed in recent years to the extent that some writers have aptly termed it the “Religion of Nationalism.” It means that the interests of one country

are greater than those of a group of nations united by some solemn agreement for the welfare of all. Certainly nationalism as a religion cannot be reconciled with any traditional religion for the obvious reason that it would have to vary according to one's nationality rather than to one's faith in God.

#### NEED FOR WORLD CONTROL

This need for some form of world control has found serious consideration at the hands of H. G. Wells and more recently by Clarence K. Streit who served as correspondent for the *New York Times* at Geneva for the past ten years, following the destinies of the League of Nations. In his book, *Union Now*, Mr. Streit discusses the merits of the League system and that of a federal system and declares that a League of states inherently is bound to fail because it is not a government of men. There are three main points in his thesis; first that International Government is necessary, second that the only form of International Government which is workable and compatible with liberty and democracy is a Federal Union, and third that this Federal Union should begin with the existing democracies instead of waiting until the entire world is ready. His book points out that the fifteen democracies, some of which have since lost their autonomy, should pool their economic and military strength under a central and popularly elected government. They would have to give up a certain amount of sovereignty to this central government, but would retain all their national characteristics that are found in the different states in a Federal government. He has proposed a constitution, based on an adaptation of the constitution of the United States, with the legislative power vested in Deputies and Senators to be elected according to population, an executive power vested in a Board of five citizens at least 35 years of age, three

of whom are elected directly by the citizens of the Union, one by the House and one by the Senate, and a judicial power vested in a High Court of not to exceed eleven judges who are appointed for life and such lower courts as may be established from time to time by law. There are other points of interest such as the appointment of a premier by the Board, which office is dependent upon the confidence of the Congress; also that no religious test shall be required as a qualification to any office of public trust in the Union.

The principal objects of the Union would be to keep democracy intact as a form of government, to abolish high tariffs by the practice of free trade throughout the Union and to admit other nations as fast as they were willing to surrender part of their sovereignty. It is assumed that the control of the vast resources of the present democracies with their military establishments would be sufficient to maintain peace both within its own government as well as repel attacks against any of its members, and that it would not attempt to spread the ideals of democracy by force. However, the whole question of peace resolves itself upon the establishment of a form of world order that will include all the individuals, communities and nations of the world. It has become quite evident that "no scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built." (Shoghi Effendi, *The Goal of A New World Order*.) The League of Nations with all its good intent was only a balance of Powers, whose representatives had no authority for decision but had to refer all important matters back to their respective governments. Thus

any attempt to unify the world for permanent peace can succeed only to the extent to which such effort includes all the nations of the world.

The vision of world peace is not an illusion but its appearance in the realm of reality depends upon an impartial insight into human values, with a stout resolution needed for its realization, for, according to Mr. H. G. Wells, (*The Common-Sense of World Peace*): "We are facing a task vast and difficult enough to tax all the gifts and resources of mankind, a task whose magnitude the majority of us—even among the most devoted—are only beginning to comprehend, and the very prevalent persuasion that a few amiable declarations, a few amiable conferences, a Pact or so and a picnic or so, will suffice to lay the foundations of a permanent world peace is a pure delusion. A permanent world peace implies a profound revolution in the nature of every existing government upon earth, and in the fundamental ideas upon which that government is based."

#### MORE THAN HUMAN POWER REQUIRED

Something more than human power is necessary for the establishment of peace on earth and its counterpart, good will toward men. Great was the desire for peace after the world war. All the governments tired of war—with its huge expenditures and great loss of life, the countless orphans and the destitute widows, all yearned for peace. The representatives of the various nations assembled in Paris to lay the foundations of Universal Peace, yet 'Abdu'l-Bahá foresaw at that time, that in the atmosphere of self-interest and misunderstanding that still prevailed, no permanent peace could be established because the spiritual factor had been left out of the discussions. In a letter to the late Dr. David Buchanan,

a classmate of President Wilson, written in January, 1919, He wrote as follows: "In such an atmosphere Universal Peace will not be practicable, nay rather fresh difficulties will arise. This is because interests are conflicting and aims are at variance. We pray and beseech at the Divine Kingdom and beg for the world of humanity rest and composure. For Universal Peace will not be brought about through human power and shall not shine in full splendor unless this weighty and important matter be realized through the Word of God and be made to shine forth through the influence of the Kingdom of God. Eventually it shall be thoroughly established through the power of Bahá'u'lláh. Verily, his honor, President Wilson, is self-sacrificing in this path and is striving with heart and soul with perfect good-will in the world of humanity. Similarly, the equitable government of Great Britain is expending a great deal of effort. Undoubtedly the general condition of the people and the state of small oppressed nationalities will not remain as before. Justice and Right shall be fortified but the establishment of Universal Peace will be realized fully through the power of the Word of God."

A copy of this Tablet was sent to the President's headquarters in France and its receipt acknowledged by his secretary. History has already recorded the rejection of a spiritual basis and the ultimate shattering of most of the noble ideals brought to the council chamber at Versailles, with its culmination in the present world catastrophe. Yet the great service for peace is still ahead of us, in spite of the surrounding gloom, for it is God's Will that Peace and the Unification of mankind be established in this world. In 1915, 'Abdu'l-Bahá wrote to Andrew Carnegie: "Therefore, ere long, a vast and unlimited field will be opened before your view for the display of your powers and energies. You must promote this glorious intention

with the heavenly power and the confirmation of the Holy Spirit. I am praying in your behalf that you may pitch a pavilion and unfurl a flag in the world of peace, love and eternal life."

The concept of world federation was envisaged by Bahá'u'lláh over seventy years ago. Shortly after His declaration that He was the Promised One of past cycles who was to establish a spiritual civilization on earth He proclaimed: "These fruitless strifes, these ruinous wars shall pass away and the 'Most Great Peace' shall come!" He sent Tablets to the Rulers and Kings of the world, announcing His Mission and calling them to establish the Kingdom of God on earth, thus sowing the germinating seeds of a real and lasting federation. He warned that "the signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective." He prophesied that: "soon will the present day Order be rolled up, and a new one spread out in its stead." His appeals were rejected and the rulers continued to increase their expenditures for military preparedness and soon Europe and Asia were once more plunged into war. His final call to the sovereigns of the earth was in the following admonishment: "Now that ye have refused the Most Great Peace, hold fast unto this Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents."

#### THE NATURE OF THE LESSER PEACE

It is evident from the above quotations that the establishment of world peace will come in two stages: The *Lesser* and the *Most Great Peace*. The Lesser Peace will be achieved when war is abolished as the method of settling quarrels and disputes between nations. To this end, Bahá'u'lláh, in the



Tablet to Queen Victoria, admonishes the heads of governments to "be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. . . . Be united, O kings of the earth, for thereby the tempest of discord will be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice." This statement indicates that "some form of a world Super-State must be evolved that will establish a single code of international law" with a Supreme Tribunal whose decisions in carrying the law into effect will have a binding result upon any and all disputant parties. It calls for a World Parliament or Congress composed of elected representatives of the people with an International Executive strong enough to enforce the solemn compact entered into by the nations. Each nation will necessarily surrender its claims to make war, as well as the rights to impose certain taxes, to this supreme commonwealth. A world community will gradually be developed, thus transmuting the "Religion of Nationalism" into a lasting consciousness of world citizenship. By general agreement the governments of the world will disarm, retaining only sufficient arms to preserve internal order; however, these governments will contribute a proportionate share of their army and navy to establish an international police force for the preservation of the union of all the states and the enforcement of the great treaty that will create the foundation for universal peace. This is a very brief outline of the World Federation found in the Teachings of Bahá'u'lláh. There are one or two points of vital import which are further developed by 'Abdu'l-Bahá in a letter sent to the Central Organization for a Durable Peace, at The Hague in 1919. One is that the national assemblies of each country

should elect the choicest men of its country who are well informed concerning international laws and the relationships between governments and who are likewise aware of the essential needs of humanity. The number of the representatives are in proportion to the number of inhabitants of each country. The election of these representatives must be confirmed by the congress or parliament of each nation, by the cabinet and by the national executive so that they truly represent the government. The members of the Supreme Tribunal will be chosen from these delegates, thus the will of the people will be fully expressed at the council chamber, and when a decision is arrived at, either unanimously or by majority-rule, there will no longer be any pretext for objection as both the plaintiff and defendant are properly represented by their duly accredited representatives.

The Bahá'í plan seeks to broaden the basis of the existing foundations of society in a changing and evolving world. "Its purpose," writes Shoghi Effendi, (*Goal of a New World Order*) "is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other." When the members or organs of the human body lack coordination, disease, dissolution and finally death result. The body-politic

can well be likened to the human organism. If the various members are cooperating in harmony, life will find expression in the fullest degree, but dissention and rivalry will inevitably lead to discord and warfare, disintegration will follow and ultimate extinction will be the result.

It is increasingly apparent that to achieve this "Lesser Peace," humanity will have to pass through the fire of a severe ordeal before the warring elements of present-day civilization can be welded and fused into a new alloy of international concord. The maimed from the battlefields, the bombed civilian population, the bereaved widows, the homeless orphans and the purged refugees, one and all will demand from their chastened leaders, a new world order. The institutions that will safeguard the peoples and nations of the world will arise as a phoenix from the ashes of the present conflict.

### THE MOST GREAT PEACE

But from the Bahá'í viewpoint, there is yet another step to be taken, that of the establishment of the "Most Great Peace." "This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician," declares Bahá'u'lláh. It is the union of all the people of the world in one common Faith. The social laws and institutions established by Bahá'u'lláh cannot be separated from His moral precepts and spiritual principles. He not only called upon the Rulers of the world to establish the institutions that would prevent warfare, but He likewise exhorted them to accept His Revelation, destined to spiritualize the world and to fuse the races, creeds, classes and nations into a divinely conceived World Order. To the people who accept His Mission, He declares (*Tablet to Napoleon*): "The sword of wisdom is sharper than the sword of steel—if ye are of those who know.

Draw forth the sword in My name and power, then invade the cities of the hearts of those who are fortifying themselves in the fortification of desire." Humanity is entering the stage of maturity both individually and collectively. As the individual assumes his responsibility as an apostle of the Cause of God in this day, so likewise the nations of the world must accept their collective obligation to establish a World Order based on the Word of God.

Universal Peace will ultimately be achieved and it will signify the establishment of the Kingdom of God upon earth. The "Lesser Peace" may come in the near future, while the "Most Great Peace" will eventually be realized and remain eternally effective and secure, through the potency of Divine decree. There will be a merging of the two elements—the organization of a world commonwealth and the institution of a world religion, and then Universal Peace will be fully realized, by this achievement of organic and spiritual unity. In its fullness, the Revelation of Bahá'u'lláh is not alone another stage in the progressive prophetic cycles that have come to this earth, nor is it yet another spiritual revival, but it represents the founding of a world civilization and culture, with its leaders and representatives responsible to a world citizenry for the maintenance of new moral standards, new virtues, higher ideals and greater service to the common weal. It represents the growth of mankind from adolescence to maturity through a process of spiritual integration culminating in that Golden Age proclaimed by all the prophets of the past as the ultimate destiny for man on this planet.

"This is a new cycle of human power," declares 'Abdu'l-Bahá. "All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men . . ."

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# Universal Fermentation

AS WE view the world around us, we are compelled to observe the manifold evidences of that universal fermentation which, in every continent of the globe and in every department of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the Day when the wholeness of the human race will have been recognized and its unity established. A twofold process, however, can be distinguished, each tending, in its own way and with an accelerated momentum, to bring to a climax the forces that are transforming the face of our planet. The first is essentially an integrating process, while the second is fundamentally disruptive. The former, as it steadily evolves, unfolds a System which may well serve as a pattern for that world policy towards which a strangely-disordered world is continually advancing; while the latter, as its disintegrating influence deepens, tends to tear down, with increasing violence, the antiquated barriers that seek to block humanity's progress towards its destined goal. The constructive process stands associated with the nascent Faith of Bahá'u'lláh, and is the harbinger of the New World Order that Faith must ere long establish. The destructive forces that characterize the other should be identified with a civilization that has refused to answer to the expectation of a new age, and is consequently falling into chaos and decline.

*Shoghi Effendi*

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# The Divine Art of Living

*A Compilation*

## CHAPTER FIVE

### PRAYER AND MEDITATION

*Benefits of Prayer*

AS TO THY QUESTION, "Why pray? What is the wisdom thereof, for God has established everything and executes all affairs after the best order . . . therefore what is the wisdom in beseeching and supplicating and in stating one's wants and seeking help?" Know thou, verily, it is becoming of a weak one to supplicate to the strong One and it behooveth a seeker of bounty to beseech the glorious, bountiful One. When one supplicates to his Lord, turns to Him and seeks bounty from His ocean, this supplication is by itself a light to his heart, an illumination to his sight, a life to his soul and an exaltation to his being.

Therefore during thy supplications to God and thy reciting, "Thy name is my healing," consider how thy heart is cheered, thy soul delighted by the spirit of the love of God and thy mind attracted to the kingdom of God! By these attractions one's ability and capacity increase. When the vessel is widened the water increaseth and when the thirst grows the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants. (*A Tablet of 'Abdu'l-Bahá, Star of the West*, vol. VIII, pp. 44, 45)

O thou spiritual friend! Thou hast asked the wisdom of prayer. Know thou that prayer is indispensable and obligatory and man under no pretext whatsoever is excused therefrom unless he be mentally unsound or an insurmountable obstacle prevent him.

The wisdom of prayer is this, that it causes a connection between the servant and the True One, because in that state of prayer man with all his heart and soul turns his face towards His Highness the Almighty, seeking His association and desiring His love and compassion. The greatest happiness for a lover is to converse with his beloved, and the greatest gift for a seeker is to become familiar with the object of his longing. That is why the greatest hope of every soul who is attracted to the kingdom of God is to find an opportunity to entreat and supplicate at the ocean of His utterance, goodness and generosity.

Besides all this, prayer and fasting is the cause of awakening and mindfulness and is conducive to protection and preservation from tests. (*Tablets of 'Abdu'l-Bahá*, p. 683)

Your faces shall be enlightened with the radiance of supplication to God (and) invocation to Him. (*Idem*, p. 3)

Know that in every home where God is praised and prayed to, and His kingdom proclaimed, that home is a garden of God and a paradise of His happiness. (*Idem*, p. 69)

Say, God sufficeth all things above all things, and nothing in the heavens or in the earth but God sufficeth. Verily He is in Himself, the Knower, the Sustainer, the Omnipotent. (*A Prayer revealed by the Báb*)

#### HOW TO PRAY

Trust in the favors of thy Lord; supplicate unto Him and beseech in the middle of the night and at early morn just as a

needy and captive one beseeches. It is incumbent upon thee to turn unto the Kingdom of God and to pray, supplicate and invoke during all times. This is the means by which thy soul shall ascend upward to the apex of the gift of God. (*Tablets of 'Abdu'l-Bahá*, pp. 694, 695)

Set all thy hope in God and cleave tenaciously to His un-failing mercy. (*Gleanings*, p. 323)

O Son of Light! Forget all save Me and commune with My Spirit. This is the essence of My command, therefore turn unto it. (*Arabic Hidden Words*, 16)

Turn your faces away from . . . your own finite selves and fix your eyes upon the Everlasting Radiance; then will your souls receive in full measure the Divine power of the Spirit and the blessings of the Infinite Bounty. (*Wisdom of 'Abdu'l-Bahá*, p. 155)

Commit thyself to God; give up thy will and choose that of God; abandon thy desire and lay hold on that of God. (*Tablets of 'Abdu'l-Bahá*, pp. 89, 90)

The truest adorning (of the human heart) is the recognition of the truth that "He doeth whatsoever He willeth, and ordaineth that which He pleaseth." (*Gleanings*, p. 291)

O thou advancer toward the Kingdom! Endeavor thou day by day to increase thy yearning and attraction so that the attitude of supplication and prayer may be realized more often. (*Tablets of 'Abdu'l-Bahá*, p. 522)

Chant (or recite) the words of God every morning and evening. The one who neglects this has not been faithful to the Covenant of God and His agreement, and he who turns away from it today is of those who have turned away from God. Fear God, O my people! Let not too much reading (of the Sacred Word) . . . make you proud. To chant but one verse with joy and gladness is better for you than reading all



the revelations of the omnipotent God with carelessness. Chant the Tablets of God in such measure that ye be not overtaken with fatigue and depression. Burden not the soul so as to cause exhaustion and languor, but rather refresh it that thus it may soar on the wings of revelation to the Dawning-place of proofs. This brings you nearer to God, were ye of those who understand. (*Bahá'u'lláh, cited in "Bahá'u'lláh and the New Era,"* pp. 114, 115)

In the name of the Lord!

O Lord, my God and my Haven in my distress! My Shield and my Shelter in my woes! My Asylum and Refuge in time of need and in my loneliness my Companion! In my anguish my Solace, and in my solitude a loving Friend. The Remover of the pangs of my sorrows and the Pardoner of my sins!

Wholly unto Thee do I turn, fervently imploring Thee with all my heart, my mind and my tongue, to shield me from all that runs counter to Thy will, in this, the cycle of Thy divine unity, and to cleanse me of all defilement that will hinder me from seeking, stainless and unsullied, the shade of the Tree of Thy grace. (*Hidden Words*, ed. 1923, pp. 86, 87)

#### NEED TO PRAY THROUGH A MANIFESTATION\*

No one hath any way to the reality of Deity except through the instrumentality of the Manifestation. To suppose so is a theory and not a fact. (*Tablets of 'Abdu'l-Bahá*, p. 214)

If thou art a man of prayer and piety, fly on the wings of help from the Holy Souls, in order that thou mayest know the mysteries of the Friend and attain to the lights of the Beloved One. (*Seven Valleys*, p. 16)

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\* "Manifestation" when spelled with a capital "M" signifies in these pages a divinely perfect master who manifests the attributes of God as a pure polished mirror reflects the sun.

## WHAT TO PRAY FOR

Grief and sorrow do not come to us by chance, they are sent to us by the Divine Mercy for our own perfecting.

While a man is happy he may forget his God; but when grief comes and sorrows overwhelm him, then will he remember his Father Who is in Heaven, and Who is able to deliver him from his humiliations. (*Wisdom of 'Abdu'l-Bahá*, p. 45)

Is there any remover of difficulties but God! Say, Praise be to God! He is God! All are His servants and all are standing by His Command. (*Prayer revealed by the Báb*)

Endeavor and supplicate and pray God that, day unto day, thy firmness and steadfastness may grow and that thy countenance may radiate through the light of guidance. (*Tablets of 'Abdu'l-Bahá*, p. 168)

Pray to God that He may strengthen you in divine virtue, so that you may be as angels in the world, and beacons of light to disclose the mysteries of the Kingdom to those with understanding hearts. (*Wisdom of 'Abdu'l-Bahá*, p. 55)

Forget all else save God, be in communion with Him, supplicate and pray to Him to make thee conqueror over the material things, impressed by the bounties of the Kingdom, commemorating the name of thy Lord, pure from all else save Him, and imbued with the spiritual attributes of those who are holy . . . then shall thy breaths have effect upon the hearts . . . (*Tablets of 'Abdu'l-Bahá*, p. 247)

"Life Everlasting" means "Turning to God." (*Wisdom of 'Abdu'l-Bahá*, p. 102)

Day and night I pray to Heaven for you that strength may be yours, and that, one and all, you may participate in the blessings of Bahá'u'lláh, and enter into the Kingdom.

I supplicate that you may become as new beings, illumined

with the Divine Light . . . and that from one end of Europe to the other the knowledge of the love of God may spread.

May this boundless love so fill your hearts and minds that sadness may find no room to enter.

May your eyes be opened to see the signs of the Kingdom of God, and may yours ears be unstopped so that you may hear with a perfect understanding the Heavenly Proclamation sounding in your midst.

May your souls receive help and comfort, and, being so strengthened, may they be enabled to live in accordance with the teachings of Bahá'u'lláh.

I pray for each and all that . . . the brightness of your light and the warmth of your affection may reach the heart of every sad and sorrowing child of God.

I counsel you that you study earnestly the teachings of Bahá'u'lláh, so that, God helping you, you may in deed and truth become Bahá'ís. (*Idem*, pp. 86, 87)

The prayer of the Prophets of God has always been, and still is: O God! I long to lay down my life in the path to Thee! I desire to shed my blood for Thee, and to make the supreme sacrifice. (*Idem*, p. 45)

Waft, then, unto me, O my God and my beloved, from the right hand of Thy mercy and Thy lovingkindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee . . . (*Prayers and Meditations*, p. 312)

# BAHÁ'Í ANSWERS TO WORLD QUESTIONS

## WHAT ARE SOME FUNDAMENTAL CAUSES OF WAR?

AT PRESENT Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Among the teachings of Bahá'u'lláh is, that religious, racial, political, economic, and patriotic prejudices destroy the edifice of humanity. As long as these prejudices persist, the *struggle for existence* must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as in the past, the world of humanity cannot be saved from the darkness and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

And among the teachings of His Holiness Bahá'u'lláh is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

Among the teachings of His Holiness Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the *struggle for existence* is the fountainhead of all calamities and is the *supreme affliction*.

## CAN MANKIND RISE ABOVE THE WORLD OF NATURE?

THE WORLD OF MANKIND is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of His Holiness Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law that punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of Divine Religions and not human imitations. (*'Abdu'l-Bahá's Tablet to the Committee on Durable Peace, The Hague*, pp. 17, 18)



# World Order: How?

*Annamarie Kunz Honnold*

A CRUEL and devastating chain of events on a world-wide stage has awakened in man a heartfelt cry for "peace," for "world order," and for "security." A maturing mankind, aroused only by the folly of its own actions, is at last thinking in terms of a united Europe or the linking of the Americas, or even in terms of a world federation. For experience has thrust upon us but two remaining alternatives: annihilation or unification.

Yearning for the peace and security which would result from unification, we strive to find a form for its conception. What form would be essential for world order? A world ruled by the united democracies or by the dictatorships? An expanded Anglo-French federation? A "world brain" as Mr. H. G. Wells proposes in "The Fate of Man?" A reestablished and reorganized exclusive League of Nations? There are people who believe that peace and world order will be witnessed only when all the nations in the world unite in a great inclusive federation in which each constituent is primarily concerned with the life and good of the whole rather than with the advantages which its own country can derive by being a member of that world federation.

A house is no more stable than is its foundation. At one time the late Chief Justice Cardozo, speaking of man's desire that law be made true to its ideal of justice, stated, "Let us gather up the driftwood and leave the waters pure." This statement is valid, not only for the law, but also for the condition of the world at large. The driftwood of nationalism

and imperialism, of the will to possess power and to dominate, of armament races and increases, and of propaganda, greed, and misunderstanding, must be wiped from the face of the earth. But the driftwood is to be found not only in the governments, which represent the nations, but also in the people composing the countries in the form of racial prejudice, class consciousness, religious bigotry, intellectual snobbishness, self-satisfaction, egotism, and contentment with the personal *status quo*. The eradication of these combined subversive forces will leave the waters pure for peace and security, unity and the oneness of mankind. With the breaking of these shackles man can not only build a new world order, but he can erect it on a solid foundation.

Obviously a pressing responsibility rests squarely on the shoulders of each and every man. Do we shudder at this stupendous task which, to be remedial, must be witnessed soon, lest it be too late? Have we reason to believe that we can really ever witness a change in human nature or prevent history from repeating itself? William Ernest Hocking, professor of philosophy at Harvard, says, "To any one who asserts as a dogma that 'Human nature never changes,' it is fair to reply, 'It is human nature to change itself.'" It is not imperative that history repeat itself. The life of man is mature only after time and experience have wrought their mutation; so is it in the life of nations. Furthermore, just as, suddenly after a comparatively long period of growth and development, the chick is born, in the process of evolution changes which are revolutionary and cataclismic in their effects occur almost in the twinkling of an eye.

But how can we help usher in the long-dreamed-of, long-prayer-for "kingdom of God" upon this earth? A perplexed world gives innumerable answers. Man, in his egotism, still

thinks that his mind, alone and unaided, can solve this gigantic problem. He pleads for education, which is indeed an essential. But does scholastic advancement necessarily reform man's way of living and thinking? Four years ago several groups of students were tested in order to determine if their attitude toward races other than their own changed with their advancement in education. The conclusions were disheartening. The groups studied, which are undoubtedly not unlike other such groups, led to the conclusion that friendliness toward people of other races than one's own does not increase in college unless special attempts are made to eradicate prejudices and hatreds through developing an appreciation for other people and their cultures. Those students who studied sociology were as a group more friendly toward members of other races than were those who had not studied in this field; and when the sociology student coupled religion with this study, he was even less likely to be prejudiced than the sociology group as a whole. But the deplorable fact that the seniors who had not had social studies were no less prejudiced than the freshmen entering school stands out in discouraging relief. In fact, social distance, racially speaking, was found to increase up until the thirty-fifth year, at which time it decreased.<sup>1</sup> Education offers little chance of providing a permanent solution as long as teachers are imbued with narrow loyalties and petty prejudices.

Is there an answer in travel, which is available for relatively few people and which at best offers but small glimpses of life? In hearing and reading what limited secular and disagreeing minds devise as a solution for this world knot? In studying international law, which, by only slight provocation, can be ruthlessly discarded? These means, though vital and im-

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<sup>1</sup> "Education and Race Attitudes," A. L. Porterfield, *Sociology and Social Research* 21:538-43, July, 1937.



portant, are inadequate: they attempt by the limitations of the human intellect to solve a problem which is fundamentally spiritual.

Is there an answer in religion? Religion, which has been the cause of strife and warfare, of hatreds and narrow-mindedness, of separating the Christian and the Jew, and the Jew and the Muhammadan? Will the five hundred and ninety-two Christian sects assemble in one peaceful brotherhood? It is true that in some long-established religions an effort is being made toward non-sectarianism. Two of the foremost religious leaders in this country have broken away from sectarian abodes of worship. Mr. John Haynes Holmes offers religious services in what is known as the Community Church, and Rabbi Stephan S. Wise in the Free Synagogue. Praiseworthy indeed is this breaking away from old and arbitrary boundary lines and superficial ceremonies. But the Jew must unite with the Christian, the Christian with the Muhammadan, and the Muhammadan with the Buddhist. Christ once said, "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Religion, in its purity, stripped of its man-made weaknesses which permit divisions and narrow-mindedness, exclusiveness and prejudices, and adapted for the present conditions, can offer a solution which is at the same time both feasible and capable of great effectiveness.

Christ said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

Bahá'ís in already more than fifty countries in the world accept Bahá'u'lláh, the Author of their Faith, as that Spirit of Truth. In Him they find the long-promised Imam Mahdi, the Messiah, and the return of Christ. In Him the great religions of the world meet, as on a mountain top, with freedom and great breadth of vision. God's great gift to man today is a Guide and a World Teacher who carries a message pure and simple in its enunciation—unity and the oneness of mankind—but supremely difficult in its thorough application unless aided by a Power outside of that of man.

Heavy was the price paid by Bahá'u'lláh for ushering in a new world order with a mighty call for peace and oneness. His work began in dark and decadent Persia where the soil was ripe with hatreds, fear, and bigotry. His call if heeded would subtly undermine the tottering civilization then carried forward by incompetent hands. Consequently, Bahá'u'lláh followed the path of persecution, which former Manifestations of God had trod before Him. He knew long years of exile and imprisonment. Yet the foulest of conditions and the most humiliating of treatment were powerless to still His pen or halt His actions. From prison walls He addressed the rulers of the earth imploring them to establish just governments, international peace, and true religion. Writing of His message for unity to Queen Victoria of England, He stated, "—that which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world, is the union of all its peoples in one universal Cause, one Common Faith."<sup>2</sup>

Bahá'u'lláh, moved by the will of God and giving man His irrefutable message of unity, sought day and night to

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<sup>2</sup> *Bahá'u'lláh* by H. M. Balyuzi, p. 23. Also cited in "The World Order of Bahá'u'lláh."

offer the world its remedy—a world-embracing remedy meant for all men, regardless of nationality, race, color, class, or creed, a remedy applicable not only for the social, political, and economic elements in a world desperately in need of a solution, but also for the individual. The Bahá'í is conscious that in order to achieve complete security, man must establish not only a "Lesser Peace," in the unity of political bodies, but also the "Most Great Peace," in which political and economic as well as spiritual factors are united. The conductor of a symphony orchestra seeks harmony not only in the string or woodwind sections. He strives for the harmony of all the parts. A world at peace calls for a new man, the product of spiritual rebirth. And this transformation must make itself evident on a "planetary scale."

It is not unlikely that out of the present world chaos will emerge another League of Nations. Imperative for the new world order are the establishing of a world federation, an international parliament and executive, a supreme tribunal, the disarmament of the nations and an international police force, one code of international law, and the demolition of economic barriers. Of supreme necessity are also the cooperation of capital and labor and the use of an international auxiliary language to facilitate understanding among the peoples. For these, the followers of Bahá'u'lláh are working.

But the Bahá'í is also concerned with the foundation of the house in order that it will be secure. Each man must set his own sphere in order: it is in dire need of a spring cleaning. Haughtily man walks the path of abandoned morality. Spiritually he is dead. God-consciousness with a broad love for His creation in place of self-concern and idle pursuits brings to life a new spiritual man. Bahá'u'lláh proclaimed, "—regard ye not one another as strangers. . . . Of one tree are all ye

the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind." And who are our kinds? All men! The modest and the aggressive, the liberal and the conservative, the employe and the employer, the man of the north side of the tracks and the man on the south side, the Negro and the white man, the Jew and the Christian, the German and the French, the Occidental and the Oriental. These men, in reality, are our brothers, united in one common Father. Are we sufficiently conscious of this? Is its realization reflected in our daily lives? It is not sufficient that we should understand this intellectually or that science should help substantiate our claim. Our hearts must be armed with love for all men, for only then will adequate action be forthcoming. This age calls for a greater love than that of family blood. Our love, our feeling of "withness" with other people, as against mere good will, must encircle the world. If both man's heart and mind are thus revitalized, then and then only is his desire for world peace no longer an idle dream but a rapidly emerging reality.

'Abdu'l-Bahá, the Interpreter of Bahá'u'lláh's word, has explained that "——when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men."

Is there any one who would dispute that these ideals are not worth working for? Who relishes feeling uncomfortable when

he steps outside of his own nation, race, color, or class? Is there any young man eager for life who enjoys the thought that tomorrow he may be called to the colors? Or is there any one who cherishes the thought that a Pierre Curie had reason to fear that the world was perhaps not mature enough to know how to use radium for the good of the human race rather than for its injury? And who is really happy that Nobel's discovery of a powerful explosive is being used for the destruction of man rather than to consistently perform an admirable piece of work? Today no effort, however great or small, expended for the oneness of mankind will be in vain.

The followers of Bahá'u'lláh cannot be accused of wishful thinking, for they are motivated into action by a power which is real and dynamic. They are charged with joy and activity as a battery is charged with electricity. Bahá'u'lláh stated, "That one indeed is a man who today dedicateth himself to the service of the entire human race."<sup>3</sup> The Bahá'í seeks the good in every human being, and at least attempts to follow in the path of his exemplar, 'Abdu'l-Bahá, who saw in all the face of His Heavenly Father. It was He who said, "I charge you all that each one of you concentrate all the thoughts of his heart on love and unity. When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. When soldiers of the world draw their swords to kill, soldiers of God clasp each other's hands. So may all the savagery of men disappear by the mercy of God, working through the pure in heart and the sincere of soul. Do not think the peace of the world an ideal impossible to attain. Nothing is impossible to the divine benevolence of God. If you desire with all your heart friendship with every race on earth, your thought, spirit-

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<sup>3</sup> *The Unfoldment of World Civilization*, Shoghi Effendi, p. 198.

ual and positive, will spread; it will become the desire of others, growing stronger until it reaches the minds of all men."<sup>4</sup> Armed with the master emotion of love for God and His entire creation, the Bahá'í eagerly exerts his best efforts to establishing securely a new world order. The grave responsibility facing us today leaves no room in the man of understanding for occasional activity, moderate concern, or passive interest.

Many a realist may regard the Bahá'í's ideal as merely Utopian. Perfection is, of course, impossible, but unparalleled regeneration and a more nearly approximated perfection are not only possible but already apparent in the world. On one occasion already in 1919 there sat at 'Abdu'l-Bahá's table many different peoples: Arab, Turk, Persian, Kurd, Hindu, Buddhist, Muhammadan, Jew, Christian, Japanese, English, and American. Bahá'í groups the world over are heterogeneous, consisting of people from all walks of life, from a multitude of races and nationalities. ". . . what voice other than that of Bahá-'u'lláh—the Mouthpiece of God for this age—is capable of effecting a transformation of society as radical as that which He has already accomplished in the hearts of those men and women, so diversified and seemingly irreconcilable, who constitute the body of His declared followers throughout the world?"<sup>5</sup>

A new inclusive man is most assuredly being born today. He, in turn, is ushering into existence an inclusive world order in which peace and security are apparent in even the smallest working unit. This world order is being built on a solid foundation.

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<sup>4</sup> Wisdom of 'Abdu'l-Bahá, p. 23.

<sup>5</sup> *The Goal of a New World Order*, Shoghi Effendi, p. 47.

# To South America In 1919

From Martha L. Root's Diary

Edited by Helen Bishop

AFTER ILLNESS from intense fatigue, the strain of the strike and the knowledge that many of the passengers spoke a different language spiritually—smoking, drinking, bridge, and poker—Martha did not try to solve her problem of giving the Message for two days. Her vivid thought was that she of all persons was the least fitted to meet such a group. She was not well; she did not dance or play cards, neither was she an enthusiastic sportswoman. Still, reading the creative Word, every line that seemed to spring up from the page was a path for her to follow: "Let not conventionality cause you to seem cold and unsympathetic when you meet strange people from other countries. Be kind to the strangers, help them to feel at home, ask if you may render them any service; try to make their lives a little happier. Let those who meet you know without your proclaiming the fact that you are indeed a Bahá'í." ('Abdu'l-Bahá)

This evening lecture on "Bahá'í Principles" so early in the voyage opened the way for many quiet talks on deck. The Christian Scientist said: "Your talk made a great impression: even the 'beer bums' say it's a good kind of religion." The drinking on this ship is extraordinary. Martha's room is beside the bar. This and the fact that her room-mate keeps two monkeys makes Martha understand what 'Abdu'l-Bahá meant in her Tablet: "... that thou mayest forget rest and composure." The "grave-diggers" and "gentlemen drunkards"—as the girls call them—congregate around the bar from six A. M. until two P. M. These men are wonderfully bright; they repre-

sent some of the largest business concerns in the world; and they could carry the Message to over fifty millions of people in South America. In talks on deck one learns that some of them had religious parents; and one or two had begun in ministerial schools, but they have broken away from their religion. All have good qualities and their realities shine forth in some fine traits.

Often the ones that a Bahá'í would expect to accept this Message fall back to sleep, and the ones that look to be fast asleep wake up. The miracle of seed-sowing is that humans can never guess accurately which seeds are coming up. If any Bahá'í can forget his own poor capacity and stand evanescent, Bahá'u'lláh can speak. It may help other Bahá'í teachers to pray the prayer revealed for Abul Fazl: "I pray Thee by the effulgence of the Sun of Thy beneficence, and by the waves of the sea of Thy generosity, to put into my words and utterances a trace of the Traces of Thy Supreme Word so that the reality of all things may be attracted and drawn."

One night Martha went into the smoking-room as usual to say good-night to her pleasant room-mate, who was the champion poker-player on the ship. One of the business men called Martha over and asked her to drink champagne in honor of his birthday. When she declined the drink, but wished him happy returns of the day, he proposed a toast to the Bahá'í Cause—the Logos come again to earth. Later he asked for a booklet and several talks followed. The booklets were not given out that first Sunday evening for it seemed better to wait until the friends asked for them.

It has been "a family party." The chief steward said: "Why don't you tell our help about this religion?" The Bahá'í pilgrimage might never have been made by Martha if these stewards had not worked day and night, cooking, cajol-



ing, keeping the ship "going" during the strike. These stewards were told and the Chinese had the Message sent to them, for the Captain would not permit Martha to go down to places where they worked. Martha sent them the Tablet beginning, "China, China, Chinaward—who will arise and go to China?"

Martha studied the Catholic religion carefully during the voyage in order to present the Message from that standpoint.

At the fancy-dress ball Martha went dressed as a Persian; and the Captain asked her to present the prizes.

Para was the first city in South America sighted after a voyage of two weeks. It is situated at the mouth of the great Amazon river and has a population of 175,000 inhabitants. It rains every day in this city on the Equator, and people make all their appointments for "after the rain."

Passengers from "The X" had one day ashore. Starting out at nine, the conventional ride was taken. Down in the markets and shops later in the afternoon Martha gave out a few booklets. They say that in South America a woman should never walk out alone, but in the afternoon "after the rain," when the other passengers were getting on to street cars to ride around the city, Martha suddenly left them saying that she was going to hunt for some newspaper offices. After several inquiries among newsboys—and pointing to their journals—one of the boys took her to a newspaper office. It proved to be the largest newspaper in Para.

Fifteen men sat writing. No one spoke English. She was ushered into a newspaper "parlour" and one of the older editors talked with her in French. She tried to explain the Bahá'í Cause in Esperanto. He asked her to write one thousand words for their journal. She had to write it in English, but just as she finished, a man came in. The others jumped up in excitement for this man could speak English. He is the best

lawyer in Para, the one for the steamship company which owns "The X." So far as is known no one in Para had heard of the Bahá'í Revelation.

"The X" five days later touched Ceara, a city of 45,000. There are but few foreigners there and it is not as progressive as Para. A few passengers went ashore in small sail boats, jumping into the craft with considerable danger of landing in the ocean. It was evening. In the two hours stay Martha could give out only a few booklets.

Pernambuco, the fourth largest city in South America in commercial importance, was reached by Martha on August 11, 1919. Bahia, which had been closed on account of yellow fever lay several hundred miles below, en route to Rio de Janeiro. That began the inner drama leading to what was best for Martha to do. 'Abdu'l-Bahá, in His recent Tablets, had particularly mentioned the importance of Bahia and that Bahá'ís should travel there. On the other hand, yellow fever had been raging in Bahia, and the recent rains had only begun to stop its violence. To go to Bahia might mean a long delay and a quarantine of two weeks outside of Rio's port.

Throwing herself down on the bunk in the stateroom after this perplexing day, Martha looked through the porthole into the darkness where Jupiter alone shone brightly, steadily, unmoved in his course. She arose and ordered her bags ashore, where she had made reservations with two steamship companies in hope of getting a passage to Bahia on a Brazilian ship.

*(To be continued)*

# ON WORLD FEDERATION

## BOOK REVIEW

*Horace Holley*

THE SUBJECT of world federation has for some years been receiving very widespread attention, signalizing a degree of maturity in the peace movement far beyond the stage when peace was considered to be a matter of harmonious sentiment, correct ethics and religious conviction.

The work by Oscar Newfang\* contains both English and French texts. Copies of the book were distributed widely among statesmen and members of the League of Nations some months prior to the outbreak of the present war. The author is not a journalist developing a new and important theme, but a worker and believer in world principles who began as long ago as 1921 to study the fundamental problems of human relationships. Titles of his previous works are: *The Development of Character*, *The Road to World Peace*, *Harmony Between Capital and Labor*, *The United States of the World*, *Economic Welfare*, etc. In the present work, Mr. Newfang does not attempt to expound the theoretical principles of federalism, which he considered in a previous book, but to outline the minimum conditions of world peace which might be established through changes in the constitution of the League of Nations.

World Federation, nevertheless, can be studied by one who has no knowledge of the subject, and supplies a useful approach to the problem of political world order.

It is divided into three parts: The Conditions of Permanent World Peace; Present Non-Fulfilment of the Conditions of World Peace; and The Fulfilment of the Conditions of World Peace. The existence of war makes it unnecessary any longer to argue that the world had failed to lay a basis for world unity.

Part One traces the gradual attainment of internal or domestic peace in clan, tribe and nation, with special emphasis on the consolidation of the forces of law and order in Great Britain, France, Germany

\* World Federation, by Oscar Newfang. Barnes & Noble, 1939.

and Italy. Mr. Newfang has rendered a great service by pointing out so clearly that peace is and has always been a continuous historic process. Only its world scope is new. All else, the ethical, psychological, economic, legal, social and political aspects, has been traversed over and over again in the course of human experience. The step from tribe to nation is not different from the step from nation to world in any essential condition except, perhaps, this one vital condition, that each previous advance has still left an area of conflict, and thus has not compelled the race to abandon the whole practice and concept of war. But the attainment of world peace does involve this final abandonment of sanctioned violence and disruption.

The aim of Part One is to lay down the two necessary conditions of permanent peace—political unity and economic freedom, defined as follows: 1, a single, effective, acceptable authority throughout the whole area in which the peace is to be kept, and 2, free movement of goods, money and persons throughout the same area. Less than this represents temporary truce, treaty, alliance or agreement. Peace must involve a socially homogenous structure.

Part Three consists of an analysis of the League of Nations and an explanation of its inherent failure, with a means of developing the League into a World Federation. Whether or not the next step in unification proceeds on the basis of the League, the author's treatment of the problems involved in transforming the League structure into a Federal structure carries the reader through the heart of the peace movement as far as political action is concerned. "The strength of the League of Nations must . . . be increased to the point at which it can absolutely guarantee to the peoples of the world both political security and economic freedom, while at the same time reserving to its member states the largest possible measure of autonomy consistent with these two essential conditions of world peace."

This, incidentally, was precisely the same necessity faced, on a smaller scale, by the thirteen American colonies when their League of Friendship began to fail them. Indeed, one of the striking merits of this author's conception is the degree to which he follows the precedent established by history in the application of his general thesis to a particular international situation.

"... Three changes are absolutely necessary. The Assembly must be enabled to act definitely and finally by majority rule; the World Court must be given obligatory jurisdiction in all international disputes; and the Council must be furnished with adequate armed power to enforce the laws of the Assembly and the decisions of the Court."

Another change which is implied if not emphasized, is that in a federation, the central government has a direct relationship with each and every citizen of the united nations, while in a League the central body deals only with the participating governments. World federation, therefore, means an international order on the analogy of the American system, with an equality of citizenship conferred upon all adult persons in all the nations involved.

The central or federal government, on the other hand, exercises only those functions and powers conferred upon it by the participating states. These states represent the general reservoir of power and authority, the central state they set up is restricted and limited by the specific delegation of power. The immense social importance of the federal principle lies in the fact that it is the only political method yet found for uniting different sovereignties on a basis of equality. World federation, therefore, is an instrument which can, to a degree, serve the spirit of unity typified by the very essence of religion. World federation can abolish the danger of war and invasion, give equal opportunity of access to raw materials and undeveloped areas, provide the opportunity for discussion and cooperation on common interests, and enable the people of the world to take the first steps toward that oneness of faith which represents the goal of human evolution.

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The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then and only then will the Divine Standard be unfurled and the Nightengale of Paradise warble its melody.—BAHÁ'U'LLÁH

# BAHÁ'Í LESSONS

## The Goal of World Order

(References are to *The World Order of Bahá'u'lláh* unless otherwise specified)

### I. The Working of Divine Destiny

This is the Day of God, *Gleanings*, 13, 10-11.  
The Age of Transition, *Gleanings*, 6-7, 29-35.  
An Era of Tribulation, *Gleanings*, 39-46; *W. O. B.*, 201-2.  
A Two-fold Process of Change, 170, 194-6, 155-60.  
Events of the Age of Transition, 171.  
Fall of Kingdoms and Empires, 171-4.  
Islam Suffers Severe Blows, 175-6, 179.  
What of Christianity? 180-3.  
Moral Downfall, 186-9.  
Political and Economic Decline, 188-190.  
Ever-Deepening Gloom, 190; *Advent*, 68-9.

### II. The Maturity of Man

Humanity's Coming of Age, 43, 163-5. (*Promulgation*, 127-8, 135-6).  
Process of Integration, 165-6.  
Pangs of Birth and Death, 168.  
World Unity the Goal, 202-4.  
New World Order, 161-2.  
The Wilsonian Ideal, 191, 193; *Advent*, 74, 75.  
Lesser Peace, 162, 192. (*Gleanings*, 249-50, 253-4).  
Most Great Peace, 162-3. (*Gleanings*, 260, 255, 288; *Promulgation*, 9-10, 16-17, 26, 186).  
Celestial Strength, 51-2, 54-5.  
Measured with Dispensations of the Past, 55-6, 61-3, 100-108.  
America and the Most Great Peace, 73-8. (*Promulgation* 34, 54, 80; *Advent*, 72, 74, 76-7).

### III. World Order of Bahá'u'lláh

#### A. Bahá'í Institutions

Relation of the Guardianship and Universal House of Justice, 147-8, 149-150.

The Guardian as Interpreter, 148-150.

Appointment of the Guardians, *Will and Testament*, 9, 12-13, 14.

Integrity of the Guardianship, 150-1.

Legislative Functions of the House of Justice, 149, 150.

Exponent and Guardian of Divine Justice, *Advent*, 18.

Formation of Universal House of Justice, 7.

Nucleus and Forerunner of World Order, *Advent*, 16.

Future Power of Assemblies, 6-7.

National Assemblies, 147. (*Will and Testament*, 16).

Charter of New World Order, 144.

#### B. Protection of the True Faith. (References to *Will*).

Greatest of All Things, 9.

The Guardianship, 12-13, 19.

Prayer for Protection, 11.

The Universal House of Justice, 13.

Hands of the Cause, 13.

Teaching the Cause, 11-12, 14, 18-19.

### IV. World Order of Bahá'u'lláh

#### C. Fundamental Characteristics.

Divine in Origin, 3-6.

Relation of Bahá'í World Order to Present Administration, 144, 156-7.

Need of a Visible Order, 19.

Animating Purpose, 9-10.

Has Upset World's Equilibrium, *Gleanings*, 136.

Essentials of a Divine Economy, 19, 20.

Distinctions Between Bahá'í World Order and Other Governing Institutions, 152-5.

A Living Organism, 22-23.

The Kingdom of God, 156-7, 205-6. (*Gleanings*, 35-6, 260).

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## WITH OUR READERS

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"WHY NOT a question-and-answer letter department, to which non-Bahá'ís as well as Bahá'ís could write, other Bahá'ís answering them?" writes one of our readers. We *invite* questions. This column will include such correspondence, at least a limited amount. When it gets too large for this column . . . but we will not cross bridges. Two or three other good suggestions have come to us which we hope to make use of in time. We are glad to know that some are making successful use of the magazine in study classes.

And here is the first bit of personal experience which has been sent in to share with others. Do you too find that sometimes your efforts in teaching others which seemed not an entire success have been effective in teaching yourself? This letter concerns "a *controversial* discussion of the New World Order after dinner at the International House of the University of California in Berkeley." And the letter proceeds: "This was not teaching. Teaching is leading out the soul

along its preordained course, helping the soul to unfold its own self. The measure of successful teaching is the measure of what the soul accepts: that which was achieved is teaching—that much and no more. To arouse opposition, controversy, argument, to wrestle with a spirit—whether one throws it to the ground or not—is to struggle but not to teach; it may be to win, but it has not advanced the soul of that person. It may have injured it. Teaching may be only a cup of coffee, an anecdote, a gesture which attracts. There *must* be this attraction, this desire for for what you give, and this attraction will lead to a higher, and so on. Like Plato's ascending loves. Teaching begins where the soul *is*—not where you are. . . .

"On the other hand, there are times when one must defend the Cause, but this is a different matter. It may result in teaching—but teaching is not its purpose. . . ."

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This month's articles center more or less directly on the peace



of the world. Only the newer Bahá'ís, and perhaps not they, need an introduction to George O. Latimer who sends his comprehensive article on the *Greater and the Lesser Peace* from his home in Portland, Oregon. Mr. Latimer has made pilgrimages to Haifa and traveled through Europe in the interests of the Cause. For a number of years he served on our National Spiritual Assembly and has helped the Cause notably in many ways. In recent years he has done invaluable work as Properties Representative for Bahá'í Trusteeships.

Annamarie Honnold, whose article *World Order: How?* presents the peace program from a somewhat different angle, is an active Bahá'í among our young people and got her start in the Urbana, Illinois, community whence have come so many devoted Bahá'ís. She now lives in Brooklyn, New York.

This issue is greatly enriched by the publication of the first part of the account of Martha Root's pioneer trip through South America. Of Martha Root, who passed away last September, the Guard-

ian has written: "Her departure constitutes the heaviest blow which the teaching force not only in America but throughout the entire Bahá'í World has sustained since the passing of our beloved Master." She was "the embodiment of those teaching qualities which only a few Bahá'í teachers whether in the East or the West, can claim to have attained." This material from Martha Root's diary has been edited for the magazine by Mrs. Helen Bishop whose articles in past issues of *World Order*, readers of the magazine will remember. Mrs. Bishop has spent some time in Haifa and has traveled and lectured extensively in European countries. For some time she was resident director of the Bahá'í International Bureau at Geneva, Switzerland.

The *book review* this month by Horace Holley, one of our editors and secretary of the National Spiritual Assembly—the compilation on *The Divine Art of Living* by Mrs. Mabel Paine of Urbana, Illinois, *The Bahá'í Answers to World Questions*, and the study Outline compiled by Alice Simmons Cox, complete this issue.

The Editors'

# WORLD ORDER

## THE BAHÁ'Í MAGAZINE

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### *Islám's Contribution to World Culture*

*Stanwood Cobb*

THE CHRISTIAN WORLD is very little aware of the great contributions which Islám has made to world culture. This is for two reasons. First, because religious bigotry has given such a bias to history as written by Occidentals that only recently have historians dealt in a truthful and objective manner with Islámic civilization. In fact, H. G. Well's Outline of History was one of the first general histories to give any due appreciation to the Islámic contributions to civilization. A second reason for neglect of Islámic origins of many phases of our present culture is due to the inability of scholars up to the present to study the source material of Islámic Culture, which is in Arabic. Only very recently have Western historians realized the necessity for the knowledge of Arabic, in order to get at this source material. The true history of Islám has not yet appeared. It will require decades of careful research in Arabic manuscripts before such a history can be

achieved. In treating briefly the subject of Islámic civilization a few of the outstanding points will be listed, upon which the general public needs most to be informed, giving thus a birds-eye view of this great theme which deserves volumes of treatment.

### LED THE WORLD

1. *Every world religion has created a civilization, but no other instance is so striking in this respect as the rapid and intense blossoming forth of Islám into a great world culture and civilization.* Other religions have taken centuries to fructify in arts and culture. In the case of Islám, this fructification became marked within a century from the death of the prophet, Muhammád, and for the following three centuries, the period roughly covering 750 and 1050 A. D., Islámic civilization led the world.

The factor of religion can be indisputably assigned as the chief cause of this great creation of culture, and of its spread throughout the Islámic world from India in the East, to Spain and the Pyrenees on the Western outposts. Even Christian historians recognize and state that it was the spiritual élan of Islám which stimulated this rapid development of Islámic culture—that same spiritual élan which had been the chief cause of the Muslim's extraordinarily rapid conquest of half the known world.

There was a buoyancy, an intellectual as well as spiritual energy, an extraordinary cultural dynamics characterizing the rise of Islámic civilization. Far from being true that the Qur'án was opposed to science, it was in fact the chief stimulus of that great Islámic learning which was to pour its abundant blessings upon the whole known world.

There is nothing in the essential teachings of Islám anti-

pathetic to science and technology. Modernistic Muslims themselves are now making this claim, pointing with pride to the great achievements of Islámic culture in the past. The fact is that every religion in its essential teachings tends to stimulate and create a culture of immense benefit to the progress of humanity. And of all such creations, the contributions of Islám to culture have been the most notable, the most rapidly developed, the most intense in their emanations from the fountainhead of the religion—the source of Revelation.

#### FOUR GREAT ERAS

*2. Islámic culture not only is important in itself and in its contributions to subsequent world civilization, but it stands out as one of the four great world eras of creative culture.* These periods are the Egypto-Mesopotamian, the Graeco-Roman, the Islámic, and the modern Industrial-Technological.

As suggested in the first part of this article, historians have kept us in such ignorance of the true greatness of Islámic culture that very few Occidentals, in considering the great eras of culture which have led to the present status of civilization, would ascribe that high position to the Islámic era which in reality it deserves, as being one of the four chief periods of creative culture in all the world's history.

#### SCIENCE AND FINE ARTS

*3. A most extraordinary fact about Islámic civilization is that it led the world for three centuries, not only in its contributions to science, but also to the fine arts and the practical arts.* During the period from 750 to 1050 A.D. no portion of the planet lived in such comfort, security, peace, and happiness as did the peoples of Islám. Here for three hundred years intellectuality was at its height, creative abilities

were given ample scope and rewards, and fertile minds were enabled to blossom forth and bless the world with their abilities. The opportunities and the rewards offered to scholars, irrespective of creed or race, attracted into the orbit of Islám all the leading mentalities of Western Asia and North Africa. The courts of the various Caliphates were thronged with scholars of many races and religions—Persians, Greeks, Copts, Jews and others. Islám was very hospitable to high scholarship, irrespective of race or creed. In truth Islám has had a much more tolerant course of history than has Christianity. It never forced its creed upon others, nor did it bar adherents of other religions from its own cultural life and environment. Rather it eagerly welcomed all who had anything to contribute, whether Muslim, Jew, or Christian.

The extraordinary extent to which Islámic culture during three centuries led the whole world is evidenced by the space given to Islámic contributions to scientific progress in George Sarton's "Introduction to the History of Science." During these three great centuries of Islámic culture the contributions of Islám to world science, as listed by George Sarton, composed around 65% of the whole world's scientific contributions during this period. In other words, not only did Islámic culture lead the world for these three centuries but it practically composed the whole world's activity in science and progress of the arts of life.

#### FROM INDIA TO SPAIN

4. *The universal scope of this Islámic culture is amazing.* During these three centuries, Islámic civilization was spread fairly uniformly from the borders of India to the Pyrenees in Spain. The great scholars of Islám were often peripatetic. They wandered from court to court as opportunity called

them, from the distant cities of Samarkand and Bokhara in Turkestan to Baghdad on the Euphrates, to Damascus, Cairo, and to Cordova and Toledo in Spain—either going on their own initiative or as a result of specific invitation of Caliphs who desired their renowned services.

For the first time in history peace reigned throughout this vast district of Islámic civilization. Merchants and scholars could travel in safety from India to Spain. This political tranquility and unity, flowing from the strong spiritual unity of Islám, was one of the chief reasons for the rapid rise of Islámic culture. Great wealth flowed to the leading cities of Islám through the avenues of a commerce made possible by the peaceful, organized condition newly established throughout the Muslim world. Culture has always thus flowed as an aftermath of wealth in urban centers, and undoubtedly always will. A new world religion had created order and security in a vast domain which for centuries had been a prey to disorder and insecurity. Never before in the history of the planet had the region east of Syria been joined in peaceful political order and in active commerce to what in the previous epoch was known as the Graceo-Roman civilization of the Mediterranean world. Islám had penetrated farther east than the Roman influence had penetrated, had conquered Persia—unconquerable by the Romans—and had penetrated even into the semi-barbaric regions of Afghanistan and Turkestan, causing the rise of great wealthy and cultured cities in a region formerly devoid of civilization.

Throughout this great Muslim world, discoveries, inventions, and scholarly contributions could be and were made available to all the various centers of Islám. A close fellowship and connection functioned through this great Islámic organism held together above the exigencies of the dispersive

human emotions by means of the powerfully cohesive force of the Qur'án.

#### A UNIVERSAL LANGUAGE

5. *Islámic civilization was both the cause and the result of a unique linguistic situation which has prevailed only a few times in the world's history.* There operated effectively throughout the whole Islámic world a universal auxiliary language, Arabic—the language of the Sacred Book. Scholars of various races who gravitated to Muslim centers of culture had to master Arabic in order to function in these centers. Jews and Christians of various national and linguistic origins became conversant with Arabic and wrote all their works in that language. *Arabic thus became the common language of commerce and scholarship.*

The vast importance of linguistic unity in building up a great era of civilization is indisputable, that is why Bahá'u'lláh includes it as one of the fundamental principles of the New World Order. We can see it functioning in Islám as an extraordinary factor of unity and of the rise of civilization. Scholars of all races, as has been pointed out in the previous section, frequently moved from court to court, from university to university, giving their services, seeking the widest possible avenues for their creative abilities. This possibility of flexible movement on a common linguistic basis in the Islámic world was a great aid to scholars, enabling creative geniuses in all parts of the Islámic world to exchange their knowledge and build up a common stock of scientific information which could be drawn upon for technology and the practical arts. Christians of European countries even studied Arabic from 1000 A. D. on in order to attend Arabic universities and avail themselves of Arabic science and culture.

A study of history proves conclusively the desirability and need of linguistic unity for the growth of a world civilization. Undoubtedly a universal auxiliary language will be selected and become operative in all countries of the world before the end of the present century.

#### CONTRIBUTIONS OF ISLÁM

6. *The particular contributions of Islám to world civilization* can be rendered here only with extreme brevity. Islámic scholars began to revive and to restore the learnings of the ancient world, chiefly existent in Greek manuscripts in Alexandria, Constantinople, and other Greek centers. Caliphs who became devotees of learning eagerly sought out such manuscripts and had them translated into Arabic. Every court had its staff of translators who were busy organizing immense libraries which came to comprise the whole world's existent body of scientific knowledge. In all the major Islámic cities universities were founded and education flourished.

The Muslim scholars restored Greek philosophy to the world, especially the philosophy of Aristotle and Plato. Aristotle, undoubtedly the greatest sheer intellect the world has ever known, became the foster-father of Islámic thought and science, later to be handed over to Medieval Europe to perform there a similar function.

The scientific learning of the past, much of which goes back to very ancient times to include the learning of ancient Egypt and Mesopotamia as well as that of Greece, was thus collected, organized and handed on to the world by Islámic scholarship, which in this sense formed the function of bridging to the modern world the learning of ancient epochs.

But Islámic scholarship performed a much more vital function than that of resurrecting, organizing, and handing over



to Europe the ancient learnings. It also made definite creative contributions, greatly adding to the world's body of knowledge of science and technology. Algebra, the beginning of which had been created by the Greeks, was so expanded by the Muslims, as to deserve to be credited chiefly to them. Chemistry also is practically a creation of Muslim scholarship. Through their development of chemistry the Muslims made great contributions to medicine, metallurgy, and the practical arts. Astronomy, taken over from the Greeks, was greatly advanced by the Muslims. The first telescope known to history was built for a Muslim caliph in distant Turkestan.

The Muslims borrowed the cypher from India and by means of it developed the Arabic decimal system of arithmetic. Without the decimal system, modern science would be impossible. In fact, it would be difficult to transact modern business without it. The science and art of arithmetic was, in its modern sense, created by the Muslims.

The science and art of medicine and surgery were greatly advanced by Muslim scholarship. They gathered together all the knowledge of the ancient world, in which Egypt and Greece stood out as the great discoverers of medical science and procedure. The Muslim physicians added many discoveries of their own, and also achieved immensely useful classifications of various diseases with factors of diagnosis. In fact, the Muslims deserve equal rank in the history of medicine with the ancient Egyptians and the Greeks. Muslims were able to do something forbidden to Christians by their religious traditions—that is, to dissect the human body. Thus Muslim surgery far surpassed the surgery of benighted Christendom. Christian princes often traveled to Islāmic countries in order to avail themselves of methods of healing and surgery in these great medical centers.

Agriculture, horticulture, and sterpiculture were immensely advanced by the Muslims. They revived the ancient art of irrigation which had once made Mesopotamia the garden of the world; now again Mesopotamia flourished with canals and irrigation projects, finally to be destroyed by the wild hordes of Mongols under Genghis Khan. The Muslims introduced the art of irrigation into Spain for the first time, and with agricultural science and skill made Spain blossom like the rose. In fact, historians state that at no other time in history were the people of Spain so prosperous and happy as under the Islámic rule of the Moors.

The list of the things introduced into the cultural life of Europe is impressive, and can only be partially covered in this brief article. We are indebted to the Muslims for many of the articles of food which enriched the former meager diet of Europe, namely: sugar, coffee, rice, cherries, peaches, apricots and gooseberries. In textiles we are indebted to the Muslims for all cotton fabrics, which they were the means of introducing to Europe. Many of the delicate cotton fabrics we prize so today were either invented by the Muslims or taken over by them from previous cultures of the Orient and introduced by them to Europe. Some of the names of such textiles indicate their Muslim origin—muslin, damask, cambric, etc. Metallurgy was an art which the Muslims greatly advanced; whether or not they were the discoverers of the process of making steel, they certainly are to be credited with the development of that art and for handing it over to Europe.

The greatest single contribution which Islám has made to civilization is one which it did not create but borrowed from the Chinese—the art of papermaking. A Muslim general in warfare with the Chinese on the borders of Turkestan was intrigued by the discovery, on a Chinese prisoner, of a piece

of paper. Eagerly he questioned him about it, got other prisoners to describe to him the art of papermaking, and this became the initial cause of the manufacturing of paper spreading from the confinements of China throughout the Islámic world and eventually to Europe. Without paper, the modern book would be impossible, thus it may be said that the art of printing itself depended, fundamentally, upon the art of manufacturing paper. Thus our modern age of science and universal education would have been impossible without this immense cultural contribution, flowing originally from China, but which the modern world owes distinctly to Muslim cultural enterprise.

#### SOURCE OF THE RENAISSANCE

8. *Islám, impinging culturally upon adjacent Christian countries, was the virtual creator of the Renaissance in Europe.* The points at which the Islámic culture chiefly operated upon European culture were Sicily and Spain. Frederick the Second, King of the Christian part of Sicily and of Naples, was greatly intrigued by Islámic thought and culture. In fact, so tolerant and even sympathetic was he to Islámic culture that he was in danger of being convicted of heresy by the Catholic Church. The Moorish culture of Spain exerted a still greater influence upon Europe. Open-minded Christians compared the lovely civilization of Andalusia with their own meager culture and were forced to ponder as to whether Islám had not some legitimate claims to existence. Gradually, they came to frequent the cultural centers of Islám and bring back its learnings to Christendom. It was in this way that the beginnings of the European university took place during the eleventh, twelfth and thirteenth centuries.

At this period, Islámic culture was reaching an ebb-tide.

Dissension and stagnation, luxury and sensuality—and at the eastern end of the Mediterranean the cataclysmic impact of the Mongolian horde under Genghis Khan—brought to an end the golden age of Islámic creative activity. From now on Christendom appears more dynamic in its intellectual and spiritual life. Creative mentalities arise throughout Christian Europe to forward scholarship in the newly founded university of Padua, Paris and Oxford. European science, building upon the foundations handed over to it by Islám, began to make those discoveries in physics and chemistry which laid the foundations for our modern industrial and technological age.

It is fascinating to study this particular period in the world's history of culture, from 1050 to 1600 A.D., a period in which one can discern clearly the ebbing of one great cultural tide and the waxing of another. Islám had lost its forward moving power. It was now entering upon a long period of scholasticism, obscuritism and crystalization. Christian Europe, on the contrary, was throwing off its sluggishness of barbarism and beginning to take that stride which was eventually to give it world leadership and domination.

The author's chief concern in regard to this article is that it may help to counteract that bias of superciliousness with which the Christian Occidental has tended to view Islámic civilization. We have only to go back a few centuries to realize that our present superiority in world civilization is but a fluent and fugacious thing. Therefore our attitude toward those countries of the world less advanced technologically than us should be one of modesty, of brotherhood and helpfulness. Let us offer what we have of good for the benefit of the world. But let us not boast. For viewing history as a whole, we have very little ground for boasting.

## THIS DIVINE LAW

**I** BESEECH THEE by Thy Most Great Name, to open the eyes of Thy servants that they may behold Thee shining above the horizon of Thy majesty and glory, and that they may not be hindered by the croaking of the raven from harkening to the voice of the Dove of Thy sublime oneness, nor be prevented by the corrupt waters from partaking of the pure wine of Thy bounty and the everlasting streams of Thy gifts.

Gather them, then, together around this Divine Law, the covenant of which Thou hast established with all Thy Prophets and Thy Messengers, and whose ordinances Thou hast written down in Thy Tablets and Thy Scriptures. Raise them up, moreover, to such heights as will enable them to perceive Thy Call.

Potent art Thou to do what pleaseth Thee. Thou art, verily, the Inaccessible, the All-Glorious.—BAHÁ'U'LLÁH

# The Divine Art of Living

*A Compilation*

## CHAPTER SIX

### PRAYER AND MEDITATION

*Answers to Prayer*

GOD ANSWERS the prayers of all His servants. He answers the prayer of this plant. The plant prays potentially, "O God! send me rain!" God answers the prayer and the plant grows . . . Did we not pray potentially for needed blessings before we were created? When we came into this world did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing, although we did not actually ask for them? Therefore it is natural that God will give to us when we ask Him. His mercy is all-encircling.

But we ask for things which the divine wisdom does not desire for us and there is no answer to our prayer. . . . We pray, "O God! make me wealthy!" If this prayer were universally answered, human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. . . . The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for, which is in accord with divine wisdom, God will answer. (*Promulgation of Universal Peace*, pp. 241, 242)

A servant is drawn unto Me through prayers until I an-

swer Him; and when I have answered his prayers, I become the ear wherewith he heareth. (*Seven Valleys*, p. 21)

Surely a day will come when all thy desires will be attained and God will answer all that which thou hast prayed for in thine heart. (*Tablets of 'Abdu'l-Bahá*, p. 122)

Thou art He Who changeth through His bidding abasement into glory, and weakness into strength, and powerlessness into might, and fear into calm, and doubt into certainty. No God is there but Thee, the Mighty, the Beneficent.

Thou disappointest no one who hath sought Thee, nor dost Thou keep back from Thee anyone who hath desired Thee. Ordain Thou for me what becometh the heaven of Thy generosity, and the ocean of Thy bounty. Thou art, verily, the Almighty, the Most Powerful. (*Prayers and Meditations*, pp. 249, 250)

#### WHEN TO PRAY

At the dawn of every day he (the true seeker) should commune with God, and with all his soul persevere in the quest of his Beloved. (*Iqán*, p. 194)

Supplication to God at morn and eve is conducive to the joy of hearts and prayer causes spirituality and fragrance. Thou shouldst necessarily continue therein. (*Tablets of 'Abdu'l-Bahá*, p. 186)

Trust in the favors of Thy Lord; supplicate unto Him and beseech in the middle of the night and at early morn just as a needy and captive one beseeches. It is incumbent upon thee to turn unto the Kingdom of God and to pray, supplicate and invoke during all times. This is the means by which thy soul shall ascend upward to the apex of the gift of God. (*Idem*, pp. 694, 695)

In these (warring) countries today there is hardly a house

free from the sound of bitter weeping, scarcely can one find a home untouched by the cruel hand of war.

Alas! we see on all sides how cruel, prejudiced and unjust is man, and how slow he is to believe in God and follow His commandments.

Why is man so hard of heart? It is because he does not yet know God. If he had knowledge of God he could not act in direct opposition to His laws. If only the laws and precepts of the Prophets of God had been believed, understood and followed, wars would no longer darken the face of the earth.

If man had even the rudiments of justice, such a state of things would be impossible.

#### PRAYER FOR OTHERS

Therefore, I say unto you pray—pray and turn your faces to God, that He, in His infinite compassion and mercy, may help and succor these misguided ones. Pray that He will grant them spiritual understanding and teach them tolerance and mercy, that the eyes of their minds may be opened and that they may be endued with the gift of the Spirit. . . . I beseech you all to pray with heart and soul that this may be accomplished. (*Wisdom of 'Abdu'l-Bahá*, pp. 105, 106)

With all his heart should the seeker avoid fellowship with evil doers, and pray for the remission of their sins. (*Iqán*, p. 194)

Pray thou that the ill-natured become good-natured and the weak become strong. (*Tablets of 'Abdu'l-Bahá*, p. 277)

Reflect a while and consider how they that are the loved ones of God must conduct themselves, and to what heights they must soar. Beseech thou, at all times, Thy Lord, the God of Mercy, to aid them to do what He willeth. He, verily, is the Most Powerful, the All-Glorious. (*Gleanings*, p. 243)



O maid-servant of God! Do beseech and pray constantly for 'Abdu'l-Bahá and beg the confirmation and assistance of God in his behalf, because I am earnestly fond of the prayer of the maid-servants of God in my behalf. . . . I begged of God to ordain all good unto thee for thy praying for 'Abdu'l-Bahá. (*Tablets of 'Abdu'l-Bahá*, p. 113)

. . . Have mercy, O Lord, on the feeble, make whole the sick, and quench the burning thirst.

Gladden the bosom wherein the fire of Thy love doth smoulder and set it aglow with the flame of Thy celestial love and spirit.

Robe the Tabernacles of Divine Unity with the vesture of holiness and set upon my head the crown of Thy favor. (*Hidden Words*, ed. 1923, p. 87)

#### UNITED PRAYER

. . . Establish a spiritual meeting-place wherefrom the incense of sanctity and purity will rise up to God, assemble there with fragrance and spirituality and celebrate the Name of your Lord by day and by night. (*Tablets of 'Abdu'l-Bahá* p. 661)

Supplication and prayer on behalf of others will surely be effective. When hearts are united, when faces are turned towards the Kingdom of Abha\*, surely enlightenment will be the result. (*Star of the West*, vol. viii, p. 47)

#### INTERCESSORY PRAYER

As the spirit of man after putting off this material form has an everlasting life, certainly any existing being is capable of making progress; therefore it is permitted to ask for ad-

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\*Abhá, literally, The Most Glorious One, i.e. God.

vancement, forgiveness, mercy, beneficence, and blessings for a man after his death, because existence is capable of progression. That is why in the prayers of Bahá'u'lláh, forgiveness and remission of sins are asked for those who have died. Moreover, as people in this world are in need of God, they will also need Him in the other world. The creatures are always in need, and God is absolutely independent, whether in this world or in the world to come.

The wealth of the other world is nearness to God. Consequently it is certain that those who are near the Divine Court are allowed to intercede, and this intercession is approved by God. But intercession in the other world is not like intercession in this world: it is another thing, another reality, which cannot be expressed in words. (*Some Answered Questions*, p. 268)

#### MEDITATION AND THE REVEALED WORD OF GOD

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. (*Gleanings*, p. 136)

One hour's reflection is preferable to seventy years of pious worship. (*Iqán*, p. 238)

Through the faculty of meditation man attains to eternal life; the bestowal of the Spirit is given in reflection and meditation.

The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. . . .

Meditation is the key for opening the doors of mysteries . . . in that subjective mood man is immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. To illustrate this, think of man as endowed with two

kinds of sight; when the power of insight is being used the power of vision does not see.

This faculty of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God.

This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God. . . .

The meditative faculty is akin to the mirror; if you put it before earthly objects it will reflect them. . . .

But if you turn the mirror of your spirits heavenwards . . . the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained.

Therefore let us keep this faculty rightly directed—turning it to the heavenly Sun and not to earthly objects—so that we may discover the secrets of the Kingdom, and comprehend the allegories of the Bible and the mysteries of the Spirit. (*Wisdom of 'Abdu'l-Bahá*, pp. 163, 164)

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Whosoever hath recognized Thee will turn to none save Thee, and will seek from Thee naught else except Thyself. Thou art the sole Desire of the heart of him whose thoughts are fixed on Thee, and the highest aspiration of whosoever is wholly devoted unto Thee.—BAHÁ'U'LLÁH.

# To South America In 1919

From Martha L. Root's Diary

Edited by Helen Bishop

## II

THERE IS almost no English spoken in Pernambuco. Portuguese is heard everywhere. Martha, by chance hearing there was an American business woman at the Hotel Parque, went there to try to see her and engage a room in the same hotel until a ship arrived.

The American woman met Martha most cordially. Almost immediately Martha said, "I am a Bahá'í," and the American woman replied, "Did you ever know my cousin, Lua Getsinger?"

As there was no room in the inn, this woman had a cot put into her room for Martha.

Business men abroad "The X" had heard of Mrs. Z's ability, and when Martha went back to the ship to say goodbye and tell them of her companion, the passengers in their hearts knew it was an answered prayer. The Captain and others asked for more blue booklets.

Martha had been to the editor of the largest newspaper in Pernambuco. After speaking with the editor in French, she wrote an article on The Bahá'í Movement and Esperanto. Mrs. Z. took Martha to every one of the five leading newspapers in Pernambuco and was interpreter for Martha.

The next morning the boat stopped for six hours in Maceio, a city of 70,000. A merchant who knew Mrs. Z. came out with a sailboat and took her and Martha to see his city. After a motor ride he drove to all the newspaper offices. When the editors were not in he took his guests to call at their homes.

Bahia is a city of 200,000 inhabitants. The word Bahia means *bay* and the city is called *Bay of Saint Saviour* or *Bay of All Saints*. It was founded in April, 1549 by Thomas De Souza, a nobleman, accompanied by Jesuits.

There are 365 churches in Bahia. The tendency among the literary is to become "positivists" meaning "rationalists" not altogether atheists. Many of them have been educated in France and their literature consists of French philosophy and French novels. Several of the distinguished public men of Brazil are rationalists, however it is said that the women and the lower classes are devout Catholics. Martha found "the thinkers" of Brazil much interested in universal religion and nowhere did she encounter antagonism.

Rio de Janeiro harbor is called the most beautiful in the world. It is eighteen miles long and sixteen miles wide, a magnificent "bowl" encircled by stupendous mountains with slender pinnacles capped by graceful and restless palm trees. Of these companionable trees legend says they cannot live beyond the sound of human voices. In this "bowl" are a hundred islands. Rio, one of the show places of the earth, is remembered always for its scenery.

Martha arrived the best time of all—the sunset hour. It was August 27, 1919. She gave the Bahá'í Message about as follows: interviewing the American Consul General on the first day, he introduced her to the editor of the "*Journal de . . .*", who was calling at the Consulate. The editor was interested in the Bahá'í Cause and gave it about three-fourths of a column. An excellent article outlining the vital principles. Also, he gave Martha the addresses of an Esperanto writer and the President of the Esperanto Society of Brazil.

Not only in the interviews, but later in the report of Esperanto meetings and notice of the Bahá'í books placed in the Rio

Library, the newspapers spoke again of the Bahá'í Cause. The best introduction for the Bahá'í Cause anywhere is through the newspapers. It is a fact that when Martha gave the Message individually, an interest had already been created because hearers had seen something about it in the press.

Martha spoke about the Cause in the Consulate, at the American Embassy, the Brazilian School of Naval Aviation, Brazilian Army School of Aviation, the American Chamber of Commerce in Rio, to several Brazilian families, to a cocoa plantation owner and to American, British, French and Brazilian business men.

Nothing would be more courteous than to publish the Bahá'í booklets in Portuguese and send them to the new friends interested there. They do not like Spanish. It is better to send in English than in Spanish. Mr. Harry Randall foresaw the immense advantage of translations so he had five thousand booklets published in Spanish for Martha's use in Argentina. (Now she prays they will be awaiting her arrival.)

The three hundred other booklets given by Mr. Roy Wilhelm and one hundred given by other friends have all gone to men and women who read them the day they were received.

Martha left Rio de Janeiro September fifth for Sao Paulo. The journey is twelve hours through a paradise of wealth not yet discovered by the world. It will take thousands of years to develop its resources and send them around the globe.

Sao Paulo is more like the "Chicago" of Brazil, that is to say it is a city of manufacturing. Unlike Chicago, Sao Paulo was built from the beginning with a love of the beautiful. Its station de luxe is beside a famous park.

On the train September tenth from Sao Paulo for Santos, Martha saw what is probably the richest short railroad in the world—and the most perfect. An American railroad president

was asked what could be done to improve it and said that he knew of nothing unless it were to set its rails with diamonds.

In the morning she looked for the library—not a city library, but a large library for all those employed in business. The director, who spoke English, was not in, but it was an easy matter to turn to their own files and show the articles about the Bahá'í Cause in a dozen papers. They seemed delighted to accept the books.

Martha's journalistic trip to Brazil has been not only to give the Message, but to study customs and manners, exchange thoughts and ideals, and learn how friends in other parts of the world can help their fellowman here. Brazilians of the better classes in the large cities have much broader views and are far more cultivated than people in the United States realize. They are not specialists, but have a general and genuine culture. Many of them have been educated in Europe and have centuries of refinement back of them. Their manners are so perfect and pleasing that one cannot help wishing other countries had ways as gentle and polite. Nor are they creed-bound: the very broadness of the Bahá'í Movement appeals to them.

Theosophists who saw the Bahá'í article in "La Tribuna" of Santos called and invited Martha to address their society. As she is sailing today, they appointed a commission to meet at the hotel this morning.

First on shipboard during the six days' voyage, there was a great storm. As these travelers had been en route from France for four weeks, they had made their friendships before Martha came aboard. One Frenchman, upon seeing "The Greatest Name" in Persian characters on Martha's book asked about it: he knew Arabic and was attracted thereby. Another young Frenchman was the son of the head of a newspaper telegraph bureau in Paris. To them Martha explained the Cause. Two

days later she suggested that they call a conference in the dining-room for all passengers, and that he interpret for her. This took two days to prepare.

Almost everyone came to the conference announced by the Captain for four o'clock immediately after tea. The Frenchman read the address, then, as friends asked questions, Martha (asking all to pardon her French) replied. All helped. As one man said, "When people really wish to know about something, it is easier to understand." And the young Frenchman in saying goodbye added, "I have not always understood well ze words you speak me, but I understand ze life you have,—and it is for that I am interested."

September 19, 1919, Martha spent in Montevideo, where the ship stopped for twelve hours. Martha's room-mate on "The X" ship out from New York lived there. The latter was an American who had married an Uruguayan—really of an Italian family yet naturalized. The father-in-law had been a passenger on the ship. So Martha went to their business house, from where they took her by car to their beautiful home. After lunch and a drive, a Bahá'í Book was placed in the English Club, another in the National Library, which is a part of Montevideo's University. They called upon the editor of the leading paper who used an article.

*(To be continued)*



# BAHÁ'Í ANSWERS TO WORLD QUESTIONS

## WHO WAS MUHAMMÁD?

MUHAMMÁD was sent from God to work among a people as savage and uncivilized as the wild beasts. They were quite devoid of understanding, nor had they any feelings of love, sympathy and pity. Women were so degraded and despised that a man could bury his daughter alive, and he had as many wives to be his slaves as he chose. Among these half-animal people Muhammád was sent with His Divine message. He taught the people that idol worship was wrong, but that they should reverence Christ, Moses and the Prophets. Under His influence they became a more enlightened and civilized people and arose from the degraded state in which He found them. Was not this a good work, and worthy of all praise, respect and love? . . .

Muhammád recognized the sublime grandeur of Christ and the greatness of Moses and the Prophets. If only the whole world would acknowledge the greatness of Muhammád and all the heaven-sent Teachers, strife and discord would soon vanish from the face of the earth, and God's Kingdom would come among men. (*Wisdom of 'Abdu'l-Bahá*, pp. 42, 43)

## WHAT DID HE TEACH REGARDING CHRIST?

It is significant and convincing that when His Holiness Muhammád proclaimed His work and mission, His first objection to His own followers was, "Why have you not believed

on Jesus Christ? Why have you not accepted the Gospel? Why have you not believed in Moses? Why have you not followed the precepts of the Old Testament? Why have you not understood the prophets of Israel? Why have you not believed in the disciples of Christ? The first duty incumbent upon you, O Arabians, is to accept and believe in these. You must consider Moses as a Prophet. You must accept Jesus Christ as the Word of God. You must believe in Jesus Christ as the product of the Holy Spirit." ('Abdu'l-Bahá, *Promulgation of Universal Peace*, p. 196)

#### WHY HAVE CHRISTIANS AND MUHAMMÁDANS BEEN IN DISAGREEMENT?

It is evident that *ignorance* and *misunderstanding* have caused so much warfare and strife between Christians and Muhammádans. If both should investigate the underlying truth of their religious beliefs, the outcome would be unity and agreement; strife and bitterness would pass away forever and the world of humanity would find peace and composure. . . . If the Holy Books were rightly understood none of this discord and distress would have existed, but love and fellowship would have prevailed instead. This is true with all other religions as well. . . . The essential purpose of the religion of God is to establish unity among mankind. (*Idem*, p. 197)

#### HOW IS THE BAHÁ'Í FAITH RELATED TO OTHER REVEALED RELIGIONS?

The Revelation, of which Bahá'u'lláh is the source and center, abrogates none of the religions that have preceded it, nor does it attempt, in the slightest degree, to distort their features or to belittle their value. It disclaims any intention

of dwarfing any of the Prophets of the past, or of whittling down the eternal verity of their teachings. It can, in no wise, conflict with the spirit that animates their claims, nor does it seek to undermine the basis of any man's allegiance to their cause. Its declared, its primary purpose is to enable every adherent of these Faiths to obtain a fuller understanding of the religion with which he stands identified, and to acquire a clearer apprehension of its purpose. It is neither eclectic in the presentation of its truths, nor arrogant in the affirmation of its claims. Its teachings revolve around the fundamental principle that religious truth is not absolute but relative, that Divine Revelation is progressive, not final. Unequivocally and without the least reservation it proclaims all established religions to be Divine in origin, identical in their aims, complementary in their functions, continuous in their purpose, indispensable in their value to mankind. . . .

To contend that any particular religion is final, that "all Revelation is ended, that the portals of Divine mercy are closed, that from the daysprings of eternal holiness no sun shall rise again, that the ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of Ancient Glory the Messengers of God have ceased to be made manifest" would indeed be nothing less than sheer blasphemy. (Shoghi Effendi, *World Order of Bahá'u'lláh*, p. 58)



# TRIUMPHANT PILGRIMAGE

## BOOK REVIEW

*Lorna Tasker*

DAVID CHALE was a young Englishman, and, like many other young Englishmen, well able to get what he wanted, but the trouble was—he didn't know what he wanted. He was nervous, jumpy, always dissatisfied, always looking for something. He threw up one job after another, once even slamming a cup of tea into the smug face of his employer.

Then he went into the service of the Rajah of Sarawak in the East Indies. There he came into contact with the Malays and their religion, and there he found the peace of mind he so much needed. As he worked among these people, he began to realize the tremendous force that Islám is in the lives of its followers. He also realized the power for peace that Islám might be in the world, if it could only be awakened to its power. He saw the ancient customs of the people degenerating under the influence of the white men. He saw the tendency to split into sects, to become disunited by petty quarrels and jealousies. That seemed to Chale an appalling thing. He became fired with the ambition to study the Qur'án, to become a Muslim himself, to go on the pilgrimage to Mecca, and then try to bring the Malays back to a true appreciation of the teaching of Islám, thus saving them from deterioration and social disintegration.

The story of his spiritual struggle in making up his mind to become a Muslim, and then his experiences in the journey to Mecca on the great annual pilgrimage to the holy places, is fascinating reading. We seem to go along with him and his Malayan wife, sharing their hopes and despairs, their eagerness, their high resolve, their disappointments, their final triumph. And we find something of the Muslim patience and resignation to the will of God permeating our own lives for days after reading this remarkable story.

To the Bahá'í, in particular, this book has much significance. What Chale learned by studying the fundamental truths of Islám and by experiencing their vitalizing and rejuvenating power, we know

is the essential of all religious experience, and the nearer one gets to the Source of the power, the more vital the experience. We see, however, what Chale did not see—that the revitalizing breath that must be infused into Islám in order to restore its purity and unite its disorganized peoples, cannot come from anything less than a divine source—another coming from God in the form of a prophet. We know that the coming of Bahá'u'lláh has united, not only the Muham-mádan world, but all the world in a brotherhood as beautiful as the brotherhood Chale experienced on his trip to Mecca. We know that the need he felt for bringing Islám up to date, for awakening a spiritual leadership in Mecca, for renewing the power of the religion in men's lives, has already been met in the Manifestation of Bahá'u'lláh, who has fulfilled not only the needs of Islám, but the needs of all religions.

All this enhances, rather than detracts from our interest in the story, because Chale's experience is a sincere one. Anyone who has not had an opportunity to study the teachings of Islám will find here a sympathetic and accurate account.

#### ONE AT PEACE

Much stress is laid on the peace of mind of the true followers of Islám. The word "Muslim" means "one at peace." The story is told of a man who was imprisoned for a month under horrible conditions. He never complained, but bore up under his afflictions with great calm, only every now and then muttering "Alláh-u-Akbar"—"God is the Greatest!" Chale realized that the man had "drawn his courage from one source and one only: from his faith, which enjoined submission not to man but to God."

Another extraordinary thing about Islám is the brotherhood it creates. Chale saw men of all races, all stations of life, and all kinds of political beliefs, living together in amity. During the whole time of the pilgrimage there was no fighting. There were no brawls, or quarreling, or drunken men. All were united in a common need of worship, a worship that meant more to them than food or comfort.

"If Islám has that power in Arabia, why can't it be extended throughout the countries of the world?" cried Chale, and his cry finds an echo in our own hearts.

The third fact that impresses the mind upon reading this story is the tremendous effect upon the Muslims of the pilgrimage to Mecca. At Mecca, the pilgrim's sins are all forgiven. He has a chance to start anew. It is like a rebirth. All kinds of sickness, mental and physical, are thrown off in the ecstasy of faith felt by the true believer. The overcoming of the many obstacles of the pilgrimage engenders courage and fortitude. One who has had the experience can never be the same again. For many, it is their only glimpse of the world outside their own home town. Many sacrifice for years in order to gain the necessary means for the journey. All this infuses into the lives of the people a quality of purpose, of high aim, that ennoble an otherwise humdrum existence, and makes the humblest adherent of Islám aware of his membership in a great brotherhood. With membership, comes responsibility, and the code of ethics of the Qur'án permeates the lives of people in villages thousands of miles from Mecca.

#### A RELIGIOUS AND A CIVIL CODE

Chale found no phase of the life of the people that was not covered by the Qur'án's teachings, which provided both a religious and a civil code. Muḥammad, true prophet that He was, did not destroy the other religions of the world, but simply taught the oneness of God. He did not burden His people with dogmas and difficult creeds. Islám has a simple creed. There can be no conflict between science and religion, between the intellect and the heart, in such a simple statement of belief.

"I believe in God and the oneness of God, and that Muḥammad is the true Prophet of God." That is all one has to say to become a Muslim.

The teachings of Muḥammad in the Qur'án are similar to the teachings of all great religions. There are injunctions against avarice, anger, envy, suspicion, slander and quarrelling; against pride, usury, and debt. The people are instructed to respect the ties of blood, to distribute alms, to be fair in speech, to grant pardon, to do good to their parents, to treat women and children, especially orphans, kindly, to be courteous, to be friendly to strangers, and to strive for wisdom. Force was not to be used in converting others—only kindness. This

makes us realize what mistaken ideas westerners have obtained about Islám. We have only to go back to the source to see that the followers of Muhammád, especially the Turks, have corrupted the true teachings and done things Muhammád would never have countenanced.

Islám apparently enters into the lives of its followers much more intimately than the Christian religion does. A number of short prayers are quoted in this book—prayers for every occasion. Munireh, Chale's wife, upon trying on a new dress said:

"All praise be to God who clothed me with this garment and granted it to me without my power and might."

When she made up her face, she recited:

"All praise is due to God. Oh, God, beautify my spirit as Thou hast created my body beautiful and preserve my face from the fire of hell."

Many times Chale saw a man subdue his anger in a few minutes by fingering his beads and repeating, "All praise is due to God."

After the host at dinner had said grace, the guests murmured the prayer for the host:

"O God, bless that which thou hast provided for him, and have mercy upon him."

#### PRAYER FOR EVERY OCCASION

Indeed, there is a prayer for every occasion—upon entering a city, upon washing the hands, upon accepting a cup from a slave, upon meeting and upon saying goodbye to a friend. The Muslim remembers God at every moment. Quotations from the Qur'án form an important part of every conversation. An amusing example of this was the incident when Chale accidentally blundered into a roomful of women. The husband of the women was angry. Chale apologized and mentioned that it had been so dark he had not seen the faces of the women. The man was relieved.

"Whoso curses a man without cause makes the curse return upon his head," he observed amiably. "And God fills the heart of one who asks pardon."

"And he is most esteemed in the sight of God who pardons one that has injured him," quoted Chale politely.

"A sincere repenter of faults is as one who has committed none," said the Afghan generously.

"And the wrath of the true believer lasts no longer than the time it takes him to adjust his turban," replied Chale, not to be outdone.

They parted on the best of terms.

In a day when war is spreading over the world, a book which makes clear the underlying principles of so large a part of the world's population, cannot fail to be of interest to students of world history as well as to students of religion. There is a sixth pillar of Islám, according to this book: that if any of the Prophet's people are menaced, the others must come to their assistance. Chale returned from his pilgrimage determined to work for the cause of peace. We wonder what he thinks now. Perhaps he, too, has come to realize that never the power of mere man, but only the power of God, can regenerate and guide human affairs, no matter how divine may be the principles upon which we base our efforts, and that today there is need of the new breath of that Divine Spirit, to revitalize not only Islám, but the whole world.

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I render Thee thanks, O Thou Who hast lighted Thy fire within my soul, and cast the beams of Thy light into my heart, that Thou hast taught Thy servants how to make mention of Thee, and revealed unto them the ways whereby they can supplicate Thee, through Thy most holy and exalted tongue, and Thy most august and precious speech. But for Thy leave, who is there that could venture to express Thy might and Thy grandeur?—BAHÁ'U'LLÁH.



# BAHÁ'Í LESSONS

## Progressive Revelation

### A. Nature, or Definition of Progressive Revelation

1. Series of Manifestations
2. Greatest Gift of God to Man
3. Versus Creational Revelation

References: For group:—*Promulgation*, 373, 459-60; *W. O. B.*, 57-61, 113-18. Special assignments:—*Gleanings*, 73-4, 172-4, 195; *Íqán*, 102-3, 167; *Jeremiah* 25:4; *Matt.* 10:40-41; *Mark* 1:22; *John* 7:28-9; *Gen.* 5:24; 6:8-9; 12:1-3; 37:6-11; 49:22-24; *Hebrews* 7:15-21; *Qur'án*, 5:48-53; 57:27-8; 45:76-9; *Zend Avesta* (Darmesteter), 304-7, 270.

### B. Need of Progressive Revelation

1. Infinite, inaccessible Nature of God
2. Finite Nature of Man
3. Dual Nature of Man
4. Law of Cyclic Progress
5. Geographical and Evolutionary Difference of Peoples
6. Holy Spirit, the Intermediator

References: Group:—*New Era*, 244-8; *S. A. Q.* XXXVI; *Wisdom*, 52-3, 53-5, 27-28; *Promulgation*, 387. Assignments:—*Gleanings*, 46-7, 49, 77-78, 158-9; *Íqán*, 98-100; *S. A. Q.*, III, XIV, XXXVII, XLI; *Luke* 16:13; *Qur'án*, 42:50-3; 16:38; *John* 10:9-11.

### C. Effects of Revelation

1. Great Religions
2. Development of Individual Capacities
3. Advanced Civilizations

References: Group:—*Íqán*, 32-3, 145-6; *Hidden Words*, (A)4, 59, (P)33; *Prayers and Meditations*, 294, 228; *W. O. B.*, 25, 42-107, 194-201; 202-6; *New Era*, 164-5; 108. Assignments:—*Gleanings*, 4-5; 326-7, 67-8, 77-8, 262-3, 340,

158-9, 177-9, 259-60; *S. A. Q.*, VI-IX; *Promulgation*, 192, 385-6, 399-400, 362, 168; Intro. to Rodwell, *The Koran; The Way of Buddha*, Wisdom of East Series, 18; Wells, *Outline of History*, 444-6; West, *The Ancient World*, 86, 90.

#### D. Station of the Manifestations

1. Bearers of Word, Mirrors of Reality
2. Infallibility
3. Distinction from lesser Prophets
4. Relationship in Time
5. Specific Measure of Revelation
6. The Báb and Bahá'u'lláh
7. Two-fold Station, Three-fold Nature
8. Archetypes, Focal Centers, Motivating Powers

References: Group:—*New Era*, 150-2; *W. O. B.*, 57-60, 103-8; 124-8; *S. A. Q.*, XXXVII; *Bahá'í S.*, par 511; Assignments:—*Gleanings*, 47-50, 73-4, 76-80, 50-61, 87-9, 157; *P and M*, 49-54, 128; *Íqán*, 34, 99-100, 103-4, 152-4, 159-63, 176-81; *John* 1:18,8; 56-58, 1:1-14, 14:6-10; *Zend Avesta* (Darmesteter), 160, 163-4; *World Order Mag.* V. 13-15; *Qur'án*, 33:40, 2:253-4; *Malachi*, 3:11.

#### E. Recognition of Latest Manifestation

1. Is Attainment of Presence of God
2. Is Fruit of Man's Earthly Existence
3. Possible for All Men
4. Necessary for Spiritual Life
5. Essential for Transformation of Society Today
6. Detachment Required
7. Essence of Faith
8. Possible Only Through Light of Manifestation
9. Entails Obedience

References: Group:—*Gleanings*, 70, 302-3, 168-9, 271, 105-6; *S. A. Q.*, LXXXIV; *New Era*, 95-100. Assignments:—*Gleanings*, 113, 183-4, 189-90, 200-5, 340-1, 206, 272-4, 82-5, 20-1, 169, 211-12, 323, 7-9, 264-7, 293, 143, 331; *Íqán*, 35, 90-1, 75, 192-6; *P and M*, 136, 246, 256; *S. A. Q.*, XXXI, XXXII.

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## WITH OUR READERS

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TO THOSE of our readers who have been to one of the Bahá'í Summer Schools the following excerpts from letters from Louise Caswell and Cora Oliver will not be news, but others will be glad to learn something of the conditions which our pioneers find in Panama, the place which 'Abdu'l-Bahá has said "will become very important in the future. The teachings once established there will unite the East and the West, the North and the South."

"Of a population of 29,834 the majority are Jamaican Negroes with a sprinkling of Hindus, Europeans and Metizos (Spanish and American Indians)," writes Mrs. Caswell. "In a great port city the apostle of Bahá'u'lláh bears the burden of an unregenerate humanity. Established for commercial profit the city of Colon fairly shouts materialism. Flanked by the U. S. Army on the Christobal side and by the U. S. Navy across the bay at Coco Solo this city harbors thousands of day laborers, Jamaicans, who work in the Canal Zone or for the Panama Railroad. Hindu

merchants of Front Street invite the passer-by to come in and buy silks, perfumes, laces and Oriental articles of luxury. Aside from these shops the main business in Colon is that of the 'Cantina' or saloon and the night club.

"Where then may the light of the new day break through this obscuring haze of materialism and this froth of luxury, frivolity and sensuality? God has a plan and it will be fulfilled. We Bahá'ís have but to do our part by becoming pure channels for the release of His energy."

Then follows this condensed account of a six weeks' teaching campaign in Colon:

"Trusting in Bahá'u'lláh's unfailing guidance, I left Panama City and arrived at Pension Margot, New Christobal, Colon, March 27. German refugees manage the pension and here I met and gave the message to Czecho-Slovakian Jews, a Hungarian Jew going to New Jersey, an Austrian Jewess physician en route to Quito Ecuador, a German Jewess going to Cuba and

then to New York, some German Jews going to Ohio, a German Jewess going to Mexico, some French Jews (*Bahá'u'lláh and the New Era* in French), some German Jews going to the States, Santo Domingo or remaining in Panama. Some became illumined with the Teachings especially an elderly gentleman who had studied and memorized parts of the Qur'án with a Muhammádan in Egypt. Many books were left there including *Bahá'u'lláh and the New Era* in German."

An excerpt from Cora Oliver's letter tells more about the nine or ten days when John Stearns was there: "During the ten-day visit of the Bahá'í pioneer settler to Ecuador, John P. Stearns, the fragrances of the spirit were showered upon the groups and individuals with whom he came in contact. Those were glorious days when John put his shoulder to the wheel of the Panama activities and gave the Message as only one of his ability, detachment and devotion can. His visit included visits to the Silver Schools as a guest of the superintendent; lectures to the La Boca faculty and La Boca study group, the Christobal Army and Navy Y.M.C.A. (time did not permit his accepting the invitation to speak at the

Balboa Y.M.C.A.); La Escuela de Artes y Oficios where meetings are again being held; informal and comprehensive talks at homes of friends in Colon and Panama; and personal interviews. . . . John left a lasting impression of the Teachings in Panama. Ecuador is fortunate in having him."

This month Professor Stanwood Cobb, one of our editors, contributes a valuable article on *The Contribution of Islám to World Culture*. Professor Cobb is a distinguished writer and educator, the founder of The Progressive Education Association. Many of his books bear directly on the Bahá'í Faith, such as *Security for a Failing World* and *Character*, and many others use the Bahá'í Teachings in an indirect way. He is principal of the Chevy Chase Day School and of the Mast Cove Camp at Eliot, Maine.

A second contribution which will aid in our understanding of Islám (which, by the way, the Guardian speaks of as a subject "still new to the majority of believers, but whose importance for a sound understanding of the Cause is absolutely indispensable") is the review by Miss Lorna Tasker of the book

*Triumphant Pilgrimage*. Miss Tasker is a teacher in Beverly, Massachusetts and has sent occasional contributions to the magazine before. During the past two years she has contributed to Green Acre, a valuable course on current events. Mrs. Mabel Paine of Urbana, Illinois, adds to her compilation on *The Divine Art of Living* by continuing the chapter on *Prayer and Meditation*. The department *Bahá'í Answers to World Questions* uses the Creative Word as a source to increase our knowledge of Muḥammad and Islám. Much more information could be gleaned from the Teachings. The study outline this month is on Progressive Revelation, by Alice Simmons Cox.

We continue Martha Root's journey to South America as reported by Helen Bishop in her second installment.

The editors are particularly pleased at the interest which readers feel in the series of *Study Outlines*, initiated as an experiment but continued because of the use-

fulness this department has. Continuous study, of course, is a characteristic of spiritual faith in this age. Creeds and theologies may be learned in youth, and once acquired make infrequent demands upon the mind. Truth, however, is a living universe and not the static picture of philosophic abstractions. The real Bahá'í continues to study throughout life. Each enlargement of knowledge compels greater effort and offers richer reward.

It is therefore nothing less than inspiring to realize how many individuals and groups are making use of the Study Outlines. To an even greater degree is appreciated and used the monthly chapters in the compilation *Divine Art of Living*.

What is happening is nothing less than a complete reorganization of human relations, as the race undergoes transformation from youth to maturity. In this reorganization, spiritual knowledge implies capacity for a greatly enhanced sharing of inner experience.

# WORLD ORDER

## THE BAHÁ'Í MAGAZINE

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### *Dawn Over Mount Hira*

*Marzieh Gail*

THE REVELATION OF MUHAMMÁD  
HAS AN EXQUISITE GEMLIKE BEAUTY  
WHEN SYMPATHETICALLY VIEWED

BY THE noon-day brightness, and by the night when it dark-  
eneth! Thy Lord hath not forsaken Thee, neither hath He  
been displeased. And surely the future shall be better for  
Thee than the past. Did He not find Thee an orphan and  
give Thee a home? And found Thee erring and guided Thee,  
and found Thee needy and enriched Thee?" . . . For some  
days before this, the voice had been silent; now again the com-  
forting spirit enfolded Muhammád, under the stars on Mount  
Hira. He remembered how the voice had broken through His  
thoughts, before, and terrified Him. He had heard on the  
mountain the word: "Read!"—and had answered: "I do not  
know how to read." "Read!" "What shall I read?" "Read:  
In the name of Thy Lord who created, Created man from  
clots of blood:—Read! by Thy most beneficent Lord, who  
hath taught the use of the pen; Hath taught man that which

He knoweth not . . . ” He remembered His struggle against the voice; how He had gone from the mountain, thinking Himself possessed. And Khadíjih had believed in Him, and Varāqa, a man old and blind, and versed in the Scripture, had cried, “Holy, holy, verily this is the Voice that came to Moses. Tell Him—bid Him be of brave heart.” Then for some time the voice had been silent, and now it had come to Him again. And Muḥammad looked down over Mecca, and He thought of His city, and He began to preach against the things men loved.

“Not a blade of grass to rest the eye . . . no hunting . . . instead, only merchants, that most contemptible of all professions . . . ” wrote a Negro poet, of Mecca. No trees, gardens, orchards. Only a few spiny bushes. And the black flagstones around the Kaʿbih had to be sprinkled to cool them for the barefoot processions, and the wells were irregular and brackish. Caravans came, with jewels and spices, with skins and metals, and the whole town turned out to meet them; caravans of two or three thousand camels, of several hundred men. And men speculated, winning a fortune in a day, and lending it out for usury, and hoarding, and counting it over; and Muḥammad said to them: “The emulous desire of multiplying riches employeth you, until ye visit the graves . . . Hereafter shall ye know your folly . . . Again, hereafter shall ye know your folly.” Then He bade them give alms, telling them: “What good ye have sent before for your souls, ye shall find it with God.” The wealthy merchants lived in the central part of Mecca; they swelled with pride, but Muḥammad urged them to walk not proudly in the earth, because all men are brothers. The common people lived farther off from the Kaʿbih, in the slanting streets, and the rabble beyond them; and away from the town were the desert Arabs, in their goat-skin tents. There

was wine and gambling, and Muḥammad forbade them; there were singing girls, and He was chaste. There were brawls and blood feuds and feastings; women playing upon lutes, to welcome such things as the birth of a boy, the coming to light of a poet, or the foaling of a mare. Over this reigned a vague Being, a supreme Allāh, and his three daughters; yet Muḥammad said: "He begetteth not, neither is He begotten." And closer to earth, a crowd of idols, who lived in and about the Ka'bih, with their leader, a bearded old man of cornelian, with one hand made of gold; and his name was Hubal. And Muḥammad laughed at the Ka'bih gods: "Is this wondrous world, the sun and moon, the drops of rain, the ships that move across the waters—are these the work of your stone and wooden gods?" Then He spoke of the true God, saying: "The seven heavens praise Him, and the earth, and all who are therein; neither is there anything which doth not celebrate His praise; but ye understand not." Here too, set in the Ka'bih, was the Black Stone; men said it was the only thing from Paradise to be found on earth, and that it had once been white, till it was blackened by human sins. There were other gods to worship in Arabia, and stars and planets, but the Ka'bih drew all men from near and far on pilgrimage.

Muḥammad's kinsmen were chieftains in Mecca, and they lived by the things which He now arose to destroy. He summoned them together, told them of His mission; and they laughed Him to scorn. "May you be cursed for the rest of your life," cried Abú Lahab; "why gather us together for trifles like this?" And when He walked abroad, the wife of Abú Lahab strewed thorns before Him to wound His feet.

And Muḥammad preached to the tribes, when they flocked to Mecca and the neighboring fairs, during the pilgrimage seasons; then His uncle, Abú Lahab, would follow, and shout:



"He is an impostor who seeketh to draw you from the faith of your fathers . . . "; and the tribesmen would laugh at Him, saying: "Thine own people and kindred know Thee best: then wherefore do they not believe?" One day as He prayed at the Ka'bih, men turned upon Him, and mocked Him, saying: "It is you who pretend that our fathers were in the wrong! It is you who call our gods impotent!" "Yes, it is I who say that." And they struck Him, and would have put Him to death. And once He went back to His dwelling without having met that day "a single man, a single woman, a single child, a single slave, who did not insult Him on His way, calling Him madman and liar . . . "

And as men do in every age, the Meccans called for signs and wonders, bidding Him turn their hills to gold, or bring them a well of pure water, or prophesy the coming price of goods. "Cannot your God disclose which merchandise will rise in price?" He answered, saying, "The miracle that I bring you is the Qur'án, a Book revealed to an illiterate man, a Book no other man can equal." Then He taught them of the life after death; and one, who owed money to a Muslim, said that he would repay him in the next world. Then He warned them of the terrors of the "Last Day," and said strange things about the coming of "The Hour": "Whosoever can find a refuge, let him hide . . . On that day humble herders of camels will sprawl about in palaces; people will be set to work building houses of extraordinary height . . . The Hour will come upon us so quickly that two men having unfolded some goods, shall not have time to conclude their bargain or fold up the goods again . . . " And they reviled Him, saying, "Know this, O Muḥammad, we shall never cease to stop Thee from preaching till either Thou or we shall perish."

To kill Him, member of a ruling clan, would have meant

a civil war; so they put to death His followers, the weak and poor, or tortured them. Among them was Balál, the African slave, who lay many days in the Meccan sun, stretched out with a rock on his breast; they told him to forsake Muhammád or die, and leaned down to hear him whisper: "There is only one God—one." He lived, and was the first muezzin. Of him Bahá'u'lláh has written: "Consider how Balál, the Ethiopian, unlettered though he was, ascended into the heaven of faith and certitude." And Muhammád sorrowed over the wrong that was done His disciples, and He cried out: "I fly for refuge unto the Lord of the Daybreak, that He may deliver Me from the mischief of those things which He hath created . . . I fly for refuge unto the Lord of men, the King of men, the God of men . . ."

And He sent His followers into Ethiopia, to the pious Christian king. The Negus questioned them, and bade them speak, and they answered: "O King, we adored idols, we lived in unchastity, we ate dead bodies, we spoke abominations . . . when God raised up among us a Man . . . and He called us to the unity of God, to fly vices and to shun evil." And the Negus traced a line on the ground with his stick, and he said: "Truly, between your faith and ours there is not more than this little stroke."

Then the Meccans gathered to plot against Muhammád: "Would you say He is a sorcerer?" "No, He hath not the emphatic tone, the jerky language." "A madman then?" "He hath not the bearing." "A poet inspired by a jinn?" "He doth not speak in classic verse." "A magician?" "He doth not perform wonders." And since great converts had now been made, they bargained with the Prophet, offering gold and honors in exchange for silence, saying, "We shall make Thee our chief-tain and our king." He answered them, "I am only a man

like you. It is revealed to Me that your God is one God: go straight then to Him, and implore His pardon. . . . Do ye indeed disbelieve in Him? . . . Do ye assign Him peers? The Lord of the worlds is He!" So they shut Muḥammad and His people out of Mecca into the mountains, and forbade that any buy or sell with him. And after three years were passed and Muḥammad and His disciples had hungered and suffered, the ban was lifted. Then the black days came, when the Prophet lost the two whom He loved dearest, His chief defender and His wife. "When I was poor she enriched Me. When all the world abandoned Me, she comforted Me." They had lived together over a score of years, and contrary to the way of His times He had married no other. And yet He taught and none listened, and He put His agony into the words of the Prophet Noah: "My cry only maketh them flee me the more."

He spoke with the tribes, who came into Mecca for trade and to circle around the Ka'bih. And once He went to the beautiful mountain town of Ta'if, where the fruit trees grow, and the people stoned Him, shouting, "If God had wanted to send a Prophet, could He not have chosen a better one than Thee?" But later in vision He journeyed by night to where the Lote-Tree flowers beside God's invisible throne; and He found thousands of choirs of angels, bowed down and motionless, in utter quiet, and then He felt Himself in the light of His Lord. He beheld God with His soul's eyes, and He saw what the tongue cannot express.

Now at last the men of Yathrib asked of Him to come and rule among them, so that He sent His disciples ahead, out of Mecca. And the Meccans gathered around His house in the dark to kill Him, but when the dawn showed white, they saw that He had gone. And Yathrib became Medina, which means

"The City of the Prophet."

Muhammád never first withdrew His hand out of another man's palm, nor turned away before the other had turned. He visited the sick, He followed any bier He met, He accepted the invitation of a slave to dinner. His food was dates and water, or barley bread; the people of His house "did not eat their fill of barley bread, two days successively, as long as He lived." He mended His own clothing and sandals, and milked the goats, and wiped sweat from His horse with His sleeve. He gave alms when He had anything to give. Once a woman brought Him a cloak, which He needed sorely, but they came and asked for it to make a shroud, and He gave it up, "for He could refuse nothing." He loved perfumes, and dyed His fingernails with henna, and was immaculate. Men said He was more modest than a virgin behind her curtain. Those who came near to Him loved Him. His countenance shone "with a majestic radiance at the same time impressive and gentle." A follower said of Him: "I never saw anything more beautiful than Lord Muhammád; you might say the sun was moving in His face."

Medina was an oasis, rich in palm groves, an agricultural center, not a place of trade like Mecca. (Its malarial fever was notorious, its water tainted so that even the camels sickened of it.) And now the Prophet became a temporal as well as a spiritual Lord. And Arabia rose against Him, to kill belief in the one true God, so that Muhammád prayed: "O Lord, forget not Thy promise of help. O Lord, if this little band were to perish, there will be none to offer Thee pure worship." He who had never wielded a weapon, who wept at the sight of pain, whose heart was so tender that His enemies called Him womanish, had now to drive back Arabia by force of arms. Mecca and her idols marched against Islám, and her women too

came singing to battle, their skirts tucked up, the bangles flashing on their legs, and they tore and mangled the Muslim dead. But at last Hubal, the old man of red agate, lost to the Prophet of God, and "Arabia that had never before obeyed one prince, submitted to Him . . . His word created one nation out of hundreds of warring tribes."

At Medina, Muḥammad built a mosque of brick and earth, and He preached in it, leaning against a tree. One day they asked, "What is the greatest vice of man?" He answered, "You must not ask Me about vice, but about virtue;" and He repeated this three times, after which He said, "Know ye! The worst of men is a bad learned man, and a good learned man is the best." Again He said, "If the unbeliever knew of the extent of the Lord's mercy, even He would not despair of Paradise." And at other times: "Death is a bridge that uniteth friend with friend . . . Misfortune is always with the Muslim and his wife, either in their persons or their property or children; either death or sickness; until they die, when there is no fault in them . . . Act, as regards this world, as if you were going to live forever; and as regards the other world, as if you were going to die tomorrow . . . You will not enter Paradise until you have faith; and you will not complete your faith till you love one another . . . Trust in God, but tie your camel . . ." One day as He walked with His disciples He said, "The Garden (Paradise) is nearer to you than the thongs of your sandals; and the Fire likewise." They came to a woman suckling her child, and He said, "Do you think this woman will cast her own child into the fire? Verily God is more compassionate to His creatures than this woman to her child." Once on a journey, when His companions were praying with loud voices, Muḥammad told them: "Be easy on yourselves . . . Verily you do not call to One deaf or absent, but verily to One who heareth

and seeth . . . and He to whom you pray is nearer to you than the neck of your camel." He said these things and many others, and He talked to His disciples of kindness to the Jews and Christians and other "People of the Book"; of the rights of women; of gentleness to animals; of the Last Day; and of the life beyond this.

Now the Prophet, clothed as a pilgrim and wearing a black turban, rode into Mecca. He circled the Ka'bih, and entered, and He wiped away the frescoes from the walls—the pictures of Abraham and Ishmael, and the female angels; and He struck Hubal from his place, and tore down a wooden dove that hung from the roof. Then He prayed in the Ka'bih to His Lord; and leaving He touched with His stick each of the three hundred and sixty stones surrounding the holy place, and said: "Truth is come and error is gone." He drank from the well of Zemzem out of a goblet that men have kept, and He prayed at Khadíjih's tomb. Then He sent His disciples abroad to break every idol and to teach Islám.

One day while Abú Bakr sat in the mosque at Medina, Muhammád suddenly appeared before him; and Abú Bakr said, "Ah, Thou for whom I would sacrifice father and mother, white hairs are hastening upon Thee!" And the Prophet raised up His beard with His hand and gazed at it; and Abú Bakr's eyes filled with tears . . . Long years now Muhammád had suffered and struggled, been hunted and stoned, been wounded in battle, and He carried as well the mark of the poisoned feast they had spread Him at Khaybar. And Muhammád wrote to the rulers of the earth, proclaiming His mission. Many replied with gifts: silk and honey; a white mule; from the Negus a pair of black boots, which He wore several times while praying. But Khusraw, the Iránian emperor, seeing Muhammád's name ahead of his own on the

missive, tore it to shreds; "God will tear up Khusraw's kingdom in the same way," said Muḥammad. And He had men pitch a tent of red leather, and here He received the deputations who flocked from all over the land to pledge Him allegiance.

Then for the last time Muḥammad stood on the hills over Mecca, and His voice rang out and the multitude listened: "I do not know whether I shall ever see you again as today . . . but I have made it possible for you to continue on the straight Path . . . This day and month shall be held sacred . . . ye shall have to give account for your actions before your Lord . . . Ye have rights over your wives and your wives have rights over you . . . Feed your slaves with such food as ye eat yourselves, and clothe them with the stuff ye wear . . . All Muslims are brothers—nothing which belongeth to another is lawful unto his brother." Then He cried, "O Lord, have I fulfilled My mission?" And the multitude answered, "Yea, verily Thou hast!" And the prophet concluded, "O Lord, I beseech Thee, bear Thou witness to it!"

On the long way home, He stopped the caravan, and taking the hand of 'Alí, husband of his dearest child, He said: "Whoever hath Me as his Master hath 'Alí as his master . . . God be a friend to his friends and a foe to his foes." Then He told them of two treasures He was leaving them: "The greatest is the Book of God . . . The other is the line of My descendants."

And He went one midnight to the graves of His old companions who lay at Medina, and He prayed for them. The last time He entered the mosque, He was supported by two of His kinsmen; and after the service, He said: "If I have wronged any one of you, here I am to answer for it; if I owe aught to anyone, all I possess belongs to you." A man in the crowd claimed three dirhems which Muḥammad had once

bidden him give to a beggar. The Prophet paid him, saying, "Better to blush in this world than the next."

As Muḥammad lay dying, He called for writing materials to appoint His successor again; but 'Umar said, "Pain is deluding God's Messenger; we have God's book, which is enough." And they wrangled at His bedside, whether to bring the materials or no. And the Prophet sent them from Him. He was praying in a whisper, when He ascended.

Bahá'u'lláh says of Him: "How abundant the thorns and briars which they have strewn over His path! The . . . divines of that age . . . pronounced Him a lunatic and an impostor. Such sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, our pen to move, or the page to bear them . . . For this reason did Muḥammad cry out: 'No Prophet of God hath suffered such harm as I have suffered.'"

*Bibliography:* (I) Bahá'u'lláh, *Kitáb-i-Iqán*; Qur'án, Sale and Rodwell translations; 'Abdu'l-Bahá, *Some Answered Questions*. (II) 'Abdu'lláh Al-Ma'mún As-Suhrawárdi, *The Sayings of Muḥammad*. London, 1905. Siyyid Amír'Alí, *The Spirit of Islám*. London, 1891. T. W. Arnold, *The Preaching of Islám*. New York, 1913. Émile Dermenghem, *Life of Mahomet*. London, 1930. *Encyclopaedia of Islám*; S. Lane-Poole, *Speeches and Table-Talks of the Prophet Muḥammad*. London, 1882. R. A. Nicholson, *Literary History of the Arabs*. Cambridge University, 1930.

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Other Prophets, similarly, have been subject to poverty and afflictions, to hunger, and to the ills and chances of this world. As these holy Persons were subject to such needs and wants, the peoples were, consequently, lost in the wilds of misgivings and doubts, and were afflicted with bewilderment and perplexity.

—BAHÁ'U'LLÁH.



# The Divine Art of Living

*A Compilation*

## CHAPTER SEVEN

### HEALING AND HEALTH

#### *Different Kinds of Healing*

THERE are two ways of healing sickness, material means and spiritual means. The first is by the use of remedies, of medicines; the second consists in praying to God and in turning to Him. Both means should be used and practiced.

Illness caused by physical accident should be treated with medical remedies; those which are due to spiritual causes disappear through spiritual means. Thus an illness caused by affliction, fear, nervous impressions, will be healed by spiritual rather than by physical treatment. Hence, both kinds of remedies should be considered. Moreover they are not contradictory, and thou shouldst accept the physical remedies as coming from the mercy and favor of God, who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvelous effects. (*Tablets of 'Abdu'l-Bah*, p. 587)

Should ye be attacked by illness or disease, consult skillful physicians. (Bahá'u'lláh, cited in *Bahá'u'lláh and the New Era*, p. 131)

Do not neglect medical treatment when it is necessary, but leave it off when health has been restored. Treat disease through

diet, by preference, refraining from the use of drugs; and if you find what is required in a single herb, do not resort to a compounded medicament. . . . Abstain from drugs when the health is good, but administer them when necessary. (*Idem*)

It is . . . evident that it is possible to cure by foods, aliments, fragrant fruits, and vegetables, and by various waters hot and cold in temperature. (*Some Answered Questions*, p. 298)

(Healing may result) from the entire concentration of the mind of a strong person upon a sick person, when the latter expects with all his concentrated faith that a cure will be effected from the spiritual power of the strong person, to such an extent that there will be a cordial connection between the strong person and the invalid. . . . From the effect of these mental impressions an excitement of the nerves is produced, and this impression and this excitement of the nerves will become the cause of the recovery of the sick person. . . . In the same way the sudden realization of a chief desire will give such joy that the nerves will be excited by it, and this excitement may produce health. . . . But all this has effect only to a certain extent, and that not always. For if some one is afflicted with a very violent disease, or is wounded, these means will not remove the disease nor close and heal the wound. That is to say, these means have no power in severe maladies, unless the constitution helps, because a strong constitution often overcomes disease. (*Idem*, pp. 294, 295)

Joy gives us wings. In times of joy our strength is more vital, our intellect keener. . . . But when sadness visits us our strength leaves us. (*Wisdom of 'Abdu'l-Bahá*, p. 100)

All true healing comes from God. There are two causes for sickness, one is material, the other spiritual. If the sickness is of the body, a material remedy is needed, if of the soul, a spiritual remedy.

If the heavenly benediction be upon us while we are being healed then only can we be made whole, for medicine is but the outward and visible means through which we obtain heavenly healing. Unless the spirit be healed, the cure of the body is worth nothing. All is in the hands of God, and without Him there can be no health in us. (*Idem*, p. 15)

#### HEALING AS AN ANSWER TO PRAYER

Without the help of God man is even as the beasts that perish, but God has bestowed such wonderful power upon him that he might ever look upward, and receive, among other gifts, healing from His Divine Bounty. (*Idem*, p. 16)

He who is filled with the love of Bahá, and who forgets all things, the Holy Spirit will be heard from his lips and the spirit of life will fill his heart, the lights of the sign will shine forth from his face, words will issue from his mouth in strands of pearls, and all sickness and disease will be healed by the laying on of the hands. ('Abdu'l-Bahá, *Star of the West*, Vol. viii, p. 233)

O thou pure and spiritual one!

Turn thou toward God with thy heart beating with His love, devoted to His praise, gazing toward His Kingdom and seeking help from His Holy Spirit in a state of ecstasy, rapture, love, yearning, joy and fragrance. God will assist thee, through a Spirit from His Presence, to heal sickness and diseases. (*Tablets of 'Abdu'l-Bahá*, pp. 628, 629)

You have asked concerning approval of Christian Science treatment and healing. Spirit has influence; prayer has spiritual effect. Therefore we pray, "O God! heal this sick one!" Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His mercy is vast, illimitable. ('Abdu'l-Bahá, *Promulgation of*

*Universal Peace*, pp. 241, 242)

In God must be our trust. There is no God but Him, the Healer, the Knower, the Helper. . . . Nothing in earth or heaven is outside the grasp of God.

O physician! In treating the sick, first mention the name of God, the Possessor of the Day of Judgment, and then use what God hath destined for the healing of His creatures. By My Life! The physician who has drunk from the Wine of My Love, his visit is healing, and his breath is mercy and hope. Cling to him for the welfare of the constitution. He is confirmed by God in his treatment.

This knowledge (of the healing art) is the most important of all the sciences, for it is the greatest means from God, the Life-giver to the dust, for preserving the bodies of all people, and He has put it in the forefront of all sciences and wisdoms. For this is the day when you must arise for My Victory.

Say: "Thy name is my healing, O my God, and remembrance of Thee is my remedy. Nearness to Thee is my hope, and love for Thee is my companion. Thy mercy to me is my healing and my succor in both this world and the world to come. Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise." (Bahá'u'lláh, cited in *Bahá'u'lláh and the New Era*, pp. 137, 138)

#### MEANS OF PRESERVING HEALTH

Be the essence of cleanliness among mankind . . . under all circumstances conform yourselves to refined manners . . . let no trace of uncleanness appear on your clothes. . . . Immerse yourselves in pure water. . . . Verily We have desired to see in you the manifestations of Paradise on earth, so that there may be diffused from you that whereat the hearts of the favored ones shall rejoice. (Bahá'u'lláh, cited in *Bahá'u'lláh and the New Era*, p. 127)

Cleanliness and sanctity in all conditions are characteristics of pure beings and necessities of free souls. . . . External cleanliness, although it is but a physical thing, hath a great influence upon spirituality. . . . O friends of God! Experience hath shown how much the renouncing of tobacco, wine and opium, giveth health, strength and intellectual enjoyments, penetration of judgment and physical vigor. . . .

Therefore strive that the greatest cleanliness and sanctity, which is the greatest desire of 'Abdu'l-Bahá, should be resplendent among the Bahá'ís, and that the companions of God should surpass the rest of mankind in all conditions and perfections; that they may be physically and morally superior to others; that through cleanliness and purity, refinement and health, they may be the chief of wise men, and that by their affranchisement, their prudence and the control of their desires, they may be the princes of the pure, the free and the wise. (*Tablets of 'Abdu'l-Bahá*, pp. 581, 585)

The powers of the sympathetic nerve are neither entirely physical nor spiritual, but are between the two. The nerve is connected with both. Its phenomena shall be perfect when its spiritual and physical relations are normal.

When the material world and the divine world are well co-related, when the hearts become heavenly and the aspirations become pure and divine, perfect connection shall take place. Then shall this power produce a perfect manifestation. Physical and spiritual diseases will then receive absolute healing. (*Idem*, p. 309)

I hope thou wilt become as a rising light and obtain spiritual health; and spiritual health is conducive to physical health. (*Tablets of 'Abdu'l-Bahá*, pp. 305, 306)

Verily the most necessary thing is contentment under all circumstances; by this one is preserved from morbid condi-

tions and from lassitude. Yield not to grief and sorrow: they cause the greatest misery. Jealousy consumeth the body and anger doth burn the liver: avoid these two as you would a lion. (Bahá'u'lláh, cited in *Bahá'u'lláh and the New Era*, p. 133)

### SPIRITUAL HEALTH

I hope, as you have received physical health, you will receive your spiritual health. As the body will be cured of physical diseases, in the same way the spirit will be cured of all spiritual diseases. A cure of physical disease is very easy, but the cure of spiritual disease is very difficult. If one has fever and you give him medicine, the fever will vanish; but if the spirit is afflicted with the disease of ignorance, it is difficult to remove that disease. For example, if the spiritual health is afflicted with the love of the world, spiritual medicine must be given. These medicines are the advices and commands of God, which will have effect upon it. ('Abdu'l-Bahá, *Star of the West*, Vol viii, p. 232)

I beseech God to ordain prosperity unto thee in this world, to confer favor upon thee in His supreme Kingdom, and to heal thee from the illness which has befallen thee for some hidden reason which no one knows save God. Verily, the will of God engages occasionally in some matter for which mankind is unable to find out the reason. The causes and reasons shall appear. Trust in God and confide in Him, and resign thyself to the will of God. Verily, thy God is affectionate, compassionate and merciful. He will look at thee with the glances of the eye of mercifulness, will guard thee with the eye of bounty, and will cause His mercy to descend upon thee. (*Idem*)

Now, if thou wishest to know the Divine remedy which will heal man from all sickness and will give him the health of the Divine Kingdom, know that it is the precepts and teach-

ings of God. Guard them sacredly. (*Tablets of 'Abdu'l-Bahá*, p. 587)

. . . For these thy prevailing diseases are not on account of sins, but they are to make thee detest this world and know that there is no rest and composure in this temporal life.

I beg of God that thou mayest find a cheerful life. . . . increase the longing . . . of the maidservants of the Merciful One and bring joy and happiness to the handmaidens of God; so that thou mayest diffuse the fragrances and chant the (revealed) verses. (*Idem*, pp. 185, 186)

If the health and well-being of the body be expended in the path of the Kingdom, this is very acceptable and praiseworthy; and if it is expended to the benefit of the human world in general—even though it be to their material benefit and be a means of doing good—that also is acceptable. But if the health and welfare of man be spent in sensual desires, in a life on the animal plane, . . . then disease is better than such health; nay, death itself is preferable to such a life. If thou art desirous of health, wish thou health for serving the Kingdom. I hope thou mayest attain a perfect insight, an inflexible resolution, a complete health and spiritual and physical strength in order that thou mayest drink from the fountain of eternal life and be assisted by the spirit of Divine confirmation. (*Idem*, p. 207)

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This Bird of Heaven, now dwelling upon the dust, can, besides these melodies, utter a myriad songs, and is able, apart from these utterances, to unfold innumerable mysteries. . . . His is the world of creation, and His the Cause of God.—BAHÁ-'U'LLÁH.

# To South America in 1919

From Martha L. Root's Diary  
Edited by Helen Bishop

## III

BUENOS AIRES, capital of Argentina, with more than a million and a half population, is the largest Spanish city in the world, the largest city in South America and the fourth largest in the western hemisphere. It was the scene of Martha's pilgrimage for two weeks.

Dr. Valles, General Secretary of the Theosophical Societies of Argentina, and his family had not heard of the Bahá'í Faith, but this family and their friend, a lady from Alsace-Lorraine, became interested deeply. Mrs. H., who speaks English well, interpreted; and the Doctor arranged that Martha be introduced to the Spanish newspaper and magazine editors.

One paper, "La P. . . ." is one of the great world-news-papers and no other is housed so palatially. Judged by its advertisement spaces it stands on a level with the first flight of London publications. Its advertising rates are so high that it can do things undreamed by our papers. Its building, in addition to the splendid plants, contains a concert hall, lecture rooms, reading rooms, baths, cafés, music rooms and apartments where visitors are entertained, besides a free dispensary for those who are too poor to pay for a physician and legal services are furnished free.

There are four hundred newspapers and magazines in Buenos Aires. None that Martha met failed to use an article



sometime during the two weeks. The "H" had an article each day and sent reporters to each lecture.

Dr. and Mrs. Valles gave a dinner for Martha. Later, at a Theosophical meeting in their home, they read aloud the Bahá'í Principles in Spanish. Their hospitality was delightful and their love for this Bahá'í Cause so great that they not only did the big things but the little ones as well: beautiful books and flowers, candy, and clippings of the articles were sent to Martha's pension. Letters of introduction given to other Theosophists is a story in itself.

When Martha called upon them to say "Adios," Mrs. Valles said that the Doctor had been studying the Bahá'í booklet for two hours that morning. And he added that the three most important things in life were "to study, to love and to serve."

There are three Women's Suffrage parties in Buenos Aires. Martha met with them four times and spoke for a few minutes at three of these events. Madame Elvira de Dellepiane, President of the society called "Asociación por Derechos de la Mujer" gave a tea for Martha; and the organization gave a tea for her at one of their fashionable clubs. The Bahá'í Revelation was presented and addresses for literature taken. Reporters and photographers from the press were present at each suffrage event.

Unlike other cities of South America, Martha found that a few persons had heard of the Bahá'í Cause. An artist had heard of it from Miss Watson in Paris and afterwards Miss Juliet Thompson had sent her copies of many Tablets. Mrs. B. had heard the Name through this same artist, and later had met Mr. Pauli and Mr. and Mrs. MacNutt in New York. A Frenchman, who attended the lectures, had seen 'Abdu'l-Bahá in Paris. This Frenchman volunteered to translate Martha's

history of the Cause into Spanish for the Theosophical Magazine. He has five books on the Cause in French and is lending them to Dr. Valles. A schoolgirl had heard of the Cause while traveling in Switzerland. A young man said he had known Mr. Urbain Ledoux' kindness at the Bowery Stepping-Stone.

The plan was to cross the Andes and come up the west coast to Panama. One American said in a newspaper article published the day before Martha set out: "If you would consider riding around the edge of the Woolworth Building—when it is covered with ice and snow—on a gentle mule a safe pastime, then have no fears regarding the inconvenience in crossing the Andes in winter."

The trip by muleback over "the top of the world" was thrilling enough for the most sensational. To pray the Greatest Name among these minarets of God was to glimpse the glory of the Eternal and Unknowable.

The ancient trail led 10,400 feet above sea level. The people on muleback were infinitesimal specks clinging to mighty terraces that hold no other human appearances not members of cavalcade. As "ants in an endless and boundless forest" so they huddled on the edge of jagged peaks, frozen chasms, and stiffened mountain torrents.

Everybody felt small indeed and a feeling of camaraderie sprang up. Fortunately, the sun shone brightly and the acute cold was not as terrible as all had expected.

The Italian girl, an expert horsewoman, generously gave Martha the guide she had engaged to walk beside her mule. A detour through one dark tunnel took over an hour of stumbling,—slipping blackness in which the frightened mules shied and fell. As Martha's mule plunged downward into the mouth of the tunnel, she prayed the "Ya Allah El

Mustagas" for all. Over and over again in that black uncertainty, the clear and vibrant voice of the Italian girl would ring down the line of mules: "Mademoiselle, are you all right?"

Then and even now to write about it, tears of deepest tenderness spring at the thought of such a friend.

The New Yorker's mule was not a good one; and he was so far behind Martha that she did not see him before she entered the tunnel. All started together, but it was not possible to keep together: one does not drive a mule; one leaves the sure-footed little carrier to choose his own path.

Out from the tunnel, when the procession came to precipitous downward slopes toward Chile, Martha could not even see that "one inch margin" promised by the man in his newspaper account. This was by far the most dangerous part of the journey, so it was with joy she saw the men getting off their mules and walking. She did the same for the mules would sometimes slip a yard in this perpendicular path. The mules were frightened too. Taking the guide's hand, the descent was made together. The warm sun had melted the crisp snow just enough to grant a foothold. Every few minutes they stopped to breathe, for one's breath is very short in this altitude.

The train journey ended in tropical gardens and orchards of divinely fragrant orange blossoms. The Italian girl, the New Yorker and Martha said they would remember the trip as one of the happiest. The custom inspector at Los Andes has a Bahá'í booklet in Spanish. So does the mule driver.

The New Yorker's firm in Valparaiso treated Martha as a sister. Dr. Valles had given her a note of introduction to the President of the Theosophical Society in Valparaiso, who speaks both English and Esperanto. Instead of staying four days in Valparaiso, Martha stayed only four hours because of

the Andes storm. As the train was delayed by storms Martha did not reach Santiago.

The trip up the west coast on a Chilean ship was interesting. Immensely. An engineer and his wife, who have been in Chile two years and speak Spanish, went ashore with Martha and interpreted.

In Iquique a soldier boy who spoke English took Martha to all four newspapers, but, as it was Columbus Day (and Sunday, too) only one was open. Martha gave the Message to a small group there. The editor used an article.

In Arica, the editorial writer of "El F" was a woman. She was much interested in the Bahá'í ideas about women. She said she would use an article and would be glad to use others later. As Martha left she said in English the one word: "Sister."

Lima, Peru is the seat of the ancient Inca civilization. Dr. Valles had given Martha letters of introduction in nineteen cities and towns. Four were to his friends in Lima, which is his native city. As Lima is a half-hour's ride from the port Callao, and the ship stopped there only four hours in the early morning, it was a problem of getting there, finding these men, and returning in time. On the electric pram Martha met two young men from the ship, who spoke English and Spanish. They took her to the leading hotel to inquire from the manager how to reach these people. He was an old man and wonderfully kind. He told Martha to write her message to each; and he would carry them with her letters of introduction, Bahá'í booklets and clippings.

The last day on this "H" ship, the passengers asked Martha to give a lecture on the Bahá'í Cause. A Mexican gentleman interpreted. There was a warmth of love and interest. Everybody seemed to be happy.

Martha spent one week in the Canal Zone. Arriving in Panama on October twenty-fifth, the first visit was to the "S and H" office, the oldest newspaper. One-half in English, one-half in Spanish. The editor was a young man who had heard of the Bahá'í Cause in California. He used a column and a half about the Cause and gave to it a prominent place in the paper.

Union Church in Balboa is composed of people of all denominations of Protestantism. They gave Martha twenty minutes during their evening service. The editor of their church journal said he would use a column about the Bahá'í Cause and bring in 'Abdu'l-Bahá's statement about the Canal Zone.

The Cause was explained to the editor of the "D" newspaper for the colored folk. He used a story. The Message was also given to the doctors of the Canal Zone port, to the British Minister, and to several of the United States Government officials. In a journalistic way, Martha met the heads of all the Government works.

Leaving Colon for Havana, a five-day trip, Martha went to the Captain to show her credentials, explain the Bahá'í Cause, and ask permission to give a talk. Nearly all came.

If anyone feels timid about asking opportunities to speak, let him remember that no day comes twice to any servant in the Cause. 'Abdu'l-Bahá said . . . "roar like a lion the Words of God" and "sing like a bird the Melodies of the Kingdom."

"Therefore, know ye of a certainty that whosoever arises in this day to diffuse the Divine Fragrances, the cohorts of the Kingdom of God shall confirm him, and the bestowals and favors of the Blessed Perfection shall encircle him." . . . "O how I long that it would be made possible for me to travel through these parts, even if necessary on foot and with utmost

poverty and while passing through the cities, villages, mountains, deserts and oceans, cry at the top of my voice: 'Ya Bahá El-Abhá!' and promote the Divine Teachings. But now this is not feasible for Me, therefore, I live in great regret; perchance, God willing, ye may become assisted therein." (From *America's Spiritual Mission*)

"These churches which at present are seen on all the earth in the utmost of splendor are mere stone and clay. As the Word of God hath influence in stone and clay these have become cathedrals. My point in this explanation is illustration so that thou mayest appreciate the truth of how the Word of God maketh all being to be penetrated by its influence.

"Thou art really a herald of the Kingdom and a harbinger of the Covenant and makest self-sacrifice. Thou showest kindness to all nations; thou art sowing a seed that shall in the long run give rise to thousands of harvests; thou art planting a tree that shall, until eternity, put forth leaf, blossom, and fruit, and whose shadow shall day by day grow in magnitude.

"If some souls with perfect severance, devotion, firmness and steadfastness in the Covenant travel to South America, they shall become like unto Peter and Paul,—confirmed, because today the power of the Covenant is the arterial Pulse in the body of the universe." (From the *Tablet of 'Abdu'l-Bahá to Martha Root concerning South America*)

### *Concluded*

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Consider you what doors His Holiness Bahá'u'lláh has opened before you, and what a high and exalted station He has destined for you, and what bounties He has prepared for you! Should we become intoxicated with this cup, the sovereignty of this globe of earth will become lower in our estimation than the children's plays.—'ABDU'L-BAHÁ.

# BAHÁ'Í ANSWERS TO WORLD QUESTIONS

## CAN WE EXPECT A BETTER RACE OF MEN?

THE generality of mankind is still immature. (*Dispensation of Bahá'u'lláh*, p. 12)

JUST now the soil of human hearts seems like black earth, but in the innermost substance of this dark soil there are thousands of fragrant flowers latent. We must endeavor to cultivate and awaken these latent potentialities, discover the secret treasure in this very mine and depository of God, bring forth these resplendent powers long hidden in human hearts.

It is evident therefore that man is in need of divine education and inspiration; that the spirit and bounties of God are essential to his development. That is to say the teachings of Christ and the prophets are necessary for his education and guidance. Why? Because they are the Divine Gardeners who till the earth of human hearts and minds. They educate men, uproot the weeds, burn the thorns and remodel the waste places into gardens and orchards where fruitful trees grow. The wisdom and purpose of their training is that man must pass from degree to degree of progressive unfoldment until perfection is attained. . . . Without training and guidance the soul could never progress beyond the condition of its lower nature which is ignorant and defective. (*Promulgation of Universal Peace*, pp. 288, 289, 290)

The day is approaching when God will have, by an act of His Will, raised up a race of men the nature of which is

inscrutable to all save God, the All-Powerful, the Self-Subsisting. (*The Dispensation of Bahá'u'lláh*, pp. 17, 18)

#### WHAT IS THE TRUE AIM OF CIVILIZATION?

ALTHOUGH material civilization is one of the means for the progress of the world of mankind, yet until it is combined with Divine civilization, the desired result, which is the *felicity of mankind*, will not be attained. . . . Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombing aeroplanes—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather human effort would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. (*Tablet to the Committee for Durable Peace*, p. 18)

#### SHALL WE BE DISHEARTENED BY PRESENT CONDITIONS?

GRIEVE NOT at the things ye witness in this day. The day shall come whereon the tongues of the nations will proclaim: "The earth is God's, the Almighty, the Single, the Incomparable, the All-Knowing!" (*Advent of Divine Justice*, p. 70)

The day will soon come when the light of Divine unity will have so permeated the East and the West that no man



dare any longer ignore it. (*Dispensation of Bahá'u'lláh*, p. 19)

Now in the world of being the Hand of Divine power hath firmly laid the foundations of this all-highest bounty and this wondrous gift. Whatsoever is latent in the innermost of this holy cycle shall gradually appear and be made manifest, for now is but the beginning of its growth and the day-spring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that springtime and how heavenly was that gift. (*Idem*)

#### WHAT QUALITIES ARE DEMANDED OF FAITH?

DANGERS, HOWEVER SINISTER, must, at no time, dim the radiance of their new-born faith. Strife and confusion, however bewildering, must never befog their vision. Tribulations, however afflictive, must never shatter their resolve. Denunciations, however clamorous, must never sap their loyalty. Upheavals, however cataclysmic, must never deflect their course. . . . Far from yielding in their resolve, far from growing oblivious of their task, they should at no time, however much buffeted by circumstances, forget that the synchronization of such world-shaking crises with the progressive unfoldment and fruition of their divinely appointed task is itself the work of Providence, the design of an inscrutable Wisdom, and the purpose of an all-compelling Will, a Will that directs and controls, in its own mysterious way, both the fortunes of the Faith and the destinies of men. (*Advent of Divine Justice*, p. 60)

# Work Is Worship

Doris McKay

*"All effort and exertion put forth by man in the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to mankind."*

WHEN Bahá'u'lláh said in *The Glad Tidings*: "We have made this, your occupation, identical with the worship of God, the True One," a creative statement was released into the universe of men's souls. Far from our passive acceptance of it as a premise, as a mere philosophic point, those few words contain enough generative impulse to revolutionize our attitude toward life and therefore our life itself. When we let the words sink down into us and become ours our thoughts take the form of two questions: What is worship? what is the significance of work?

When He tells us to "draw nigh unto our Best-Beloved," our first impulse is to retire to a place of meeting. Moses, Zoroaster and Muḥammad talked with God upon a mountain—it is instinctive that our thoughts should soar to a hill-altitude where heaven seems near and the town is far below. It is one of the devices of religion that we make use of the subtle suggestion of those things which remind us of God. We seek the precincts of a holy shrine, the wonder of a dawn, the sanctuary of a quiet room. Lofty stained-glass windows, the devotional music of Bach, the sweeping expanse of water or of plain move us to a spontaneous prayer. Our hopes rise up to God and from beyond the zone of utter Mystery, and by what linking of intercession we cannot guess, a signal comes.

Suddenly upon hearing those words "Work is worship,"

and their kindred phrase "Service is prayer;" we find ourselves standing instead of sitting. The sunlight of His nearness penetrates the dimness of the cloisters of our soul. We recall the story of Brother Lawrence who learned to practice the Presence of God in the teeming activity of the monastary kitchen of which he was in charge. Formerly he had resented the call of the practical or mundane (as it seemed to him) away from his devotions. Now, continually absorbed in that blessed Presence his awkwardness and inefficiency disappeared, and it came to matter not to him whether he managed the affairs of the kitchen or knelt in adoration in the chapel. The ineffable wave-length of prayer now permeated his whole life and his work was, indeed, an act of worship before God. Note that the quality of his work was raised to perfection by the changed attitude of his mind. It was now God's handiwork, and His sure Hand was upon it.

The experience of Brother Lawrence released him from the dual existence of one who lives two lives. In a flash of illumination he was taught that God is not worshiped by the heart alone, but by the very hands of man is He worshiped. And it is to this singleness of servitude that we are called by Bahá'u'lláh. We have been enjoined by Him to a perpetual remembrance of our Creator. "*I implore Thee,*" He would have us cry, "*to enable me to drink deep of the living waters through which Thou hast vivified the souls of them that love Thee, that I may, at all times and under all conditions, turn my face wholly toward Thee.*" Body, mind and spirit each gives its adoration: our whole being is transformed by love-driven energies and the divine grace blesses all that we do and are. "If thou lovest Me not" He said, "My love can in no wise reach thee." This is the fulfilment and abundance of life that all men are restlessly seeking.

When we undertake to change even our way of thinking to fit the gospel of "Work Is Worship" we are challenged constantly, overwhelmingly. We all remember times when we have been in our "high place" when a telephone rang or a child cried—as if from a different compartment of being. The call was insistent and we came down to it. And where was He? Was He there, waiting for us to return to the Meeting-place, or did He come with us? Have there not been hours in our day when in our grim preoccupation with "duty," or trance-like absorption in our occupation a veil, as impenetrable as an asbestos curtain, shut down between us and the remembrance of the Adored One? Are our moments of communion merely those of a pallid house plant set out on the steps for a little sunshine? There is no alternative: sincerity demands an habitual reaction. If necessary we must train this into our consciousness—put its seal upon us: *Work is worship*. Then do we make a new covenant. Our employers, whoever they are, in schools, stores, factories or offices, become unwitting deputies of the Master of all. Or, we who say we work for ourselves at professions, crafts or trades, at tending homes, or planting or reaping the harvest, how dare we longer assert our petty proprietorship of what we do? If so, we must enter into these activities in the spirit of competition, of drudgery, or of pride. And this is not the worship of the One True God.

The discoveries of physical science make our minds the associates of the stars, the minute toiling representatives of the animal kingdom, the chemists we call plants. We hear the humming of the continual whirling of the wheels of atomic industry. It is a working universe. To draw an analogy from Donald Culross Peattie's latest book, "The Flowering Earth": plant life sustains the living world by its manufac-

ture of the green leaf pigment called chlorophyll, which is the one link between the sun and life. Might we say that the plant *cooperates* with its Lord, the Sun, in offering itself as a conduit for those energies on which life here depends? The plant in its work performs an act of worship. It lifts its leaves to the sun, and absorbs the life-giving rays. The stream of light stirs the molecular activity of the chlorophyll to a turmoil and photosynthesis results. The thrust of solar energy, light, must strike a target for its effect to be felt. Only then does the quality of heat become manifest. Molecular motion *is* heat. The intangible golden rays are thus injected into the living and concrete tissue.

So with the emanations of a Divine Energy from the Sun of Truth. Only while we fully turn do we receive the direct bounty—beyond that, a diffused light only. It has been the message of the great Illuminators of Mankind that we shall at all times be in that sunlight; ever with the life-infusing rays of the Holy Spirit accelerating us to creative action. The light from the divine Center finds its complement in the upward-lifting soul of man. The plant's creative "worship" lifted to man's inherent capacity would produce a race of super-men upon the earth. Forever would come an end to all niggardly and considered expenditure of talent, or mind, or body. Man would marvel at the wonder of this tool, his very being.

Work in the spirit of worship is painstaking effort, plus an unexpected flair of genius. It is light-hearted work, leaving the body free from the exhaustion that nervous tension brings. It is the dignified labor of one who serves a King. It strives for perfection rather than reward, although it accepts this reward as its just due. Above all, it has some worthy purpose in the world, else it could not have been chosen.

# SOUTH OF US

## BOOK REVIEW

*Garreta Busey*

THIS is not a new book, but for us, who seek to understand our American neighbors, their real needs, their inner longings, its value is enhanced rather than diminished by the very fact that it has been read and liked over a period of years by the peoples it describes. Its facts are not superficial; therefore it has not become outmoded. Mr. Frank says: "the aim is not primarily to give facts or information: it is to create for the reader an image of the living organism about which the facts are recorded, to give him an experience of the truth which this collective living being represents."\* The book conveys an impression. It presents truth, as does a work of art. Its effect on the Bahá'í reader is one of intense excitement, for the whole book is the clear expression of a need (the need for the reconciliation of opposing forces) which Bahá'u'lláh came to fill.

*South of Us* is in two parts. Book One is a series of portraits of the peoples of Hispanic America. Book Two, called Prospect, contains a biting analysis of North American culture, points out how necessary and how dangerous we are to our neighbors, offers suggestions concerning the relationships between the two continents, as well as for the integration of the Hispanic American peoples themselves.

The body of the book begins with an illuminating description of the Inca civilization, complex, peaceful, humane, a civilization which was, however, already declining at the time of the Spanish conquest. To the Andean Indian, now as then, the individual person exists wholly in the communal life of the ayllu, or clan. The conquistador, gross, brutal, loving gold, but loving Christ as well, brought with him a contrasting attitude towards life. The salvation of the individual soul and the spread of the Roman cosmic order, the Kingdom of Christ as he saw it, were his moving impulses no less than the acquisition of gold. These two great races forever failed

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\*South of Us, by Waldo Frank. Garden City Pub. Co.

to understand each other, and the conflict which arose from their contact persists today, evident in the degradation of the Indian, the confusion in the soul of the mestizo, (the man of mixed race) and the political confusion of the whole land.

There follow similar treatments of the pampa, the Pacific coast, the Brazilian forest, and the lands around the Central sea (the Gulf of Mexico and the Caribbean). These peoples of Hispanic America are not alike, nor are any of them like us of the United States, whose culture, founded in the eighteenth century, is chiefly unreligious, based on power and the individual will. Each of the peoples of the American hemisphere confronts a different problem, but each can contribute to the others. The difference between North America and South America is greater than that between any of the other divisions. It will take a tremendous effort on the part of both to achieve sympathy and understanding, but the two continents are complementary and neither alone can reach wholeness of life.

‘Abdu’l-Bahá said of the East and the West: “In these days the East is in need of material progress and the West is in want of a spiritual ideal. It would be well for the West to turn to the East for illumination, and to give in exchange its scientific knowledge. There must be this interchange of gifts. The East and the West must unite to give to each other what is lacking. This union will bring about a true civilization, where the spiritual is expressed and carried out in the material.” This is strikingly paralleled by Waldo Frank’s statement about North and South America. “America Hispana, even more than the United States,” he says, “is a half-world. With striking symmetry it has what the North lacks and lacks what the North has made for itself. . . . The American continents present two faces of a single problem.” The United States has built up the material body; it lacks “a revelation of human fate, tragic and divine, by whose light the folk will know its present ways as false and tawdry.” In Hispanic America, on the other hand, a rigid order has become atrophied and the life of the spirit, so important to the people, has found no appropriate body. To both these needs, Bahá’u’lláh provides fulfillment: a new spiritual sustenance and the Order by which it is to be expressed in action.

There is another striking passage near the end of Mr. Frank’s

work. A plan, he says, must accompany the personal regeneration necessary to any development. Man needs not only a renewal of the spirit, but also a form in which that spirit can begin at once to be expressed. "What is needed is an action which immediately brings body and spirit together in the direction of growth: an action that partakes at once of the regeneration of the person and of the ideal for the nation. America Hispana can emerge tomorrow as an organism of the Atlantic World, complete in its political and cultural functions, only if it begins today to produce men and groups who *act* this organic life. There must be men and women ready *now* to work upon themselves. From their heritage of race and tradition they must make concrete in their own lives the experience of the person as the focus for social and for universal action. In terms of every-day existence, they must project the organic world which is their national ideal—a world that can come true only insofar as they achieve reality in themselves. They will form groups. However they can, wherever they can, they will irradiate their deed into the life of family, factory, farm, city, and nation. They will meet fellows in other nations, and find the harmony between them. The programme of international union will energize their individual behavior; and will be nurtured by them. . . . This is America Hispana's great good fortune: that its politics, to be practical, must partake of religion; that its religion, to be cogent, must take the field and perform an immediate task in politics and economics."

What Mr. Frank has seen as the problem of South America is true of the whole world. Bahá'u'lláh envisaged the problem more than seventy years ago. And He has given us the means for its solution. It might have been possible for the Americas, in the slow course of evolution, by the gradual synthesis of racial heritage, by the federation of small groups of similar countries, by the slow sympathetic realization of the interdependence of the North and the South, to have achieved wholeness of life—it might have been possible, had not events in Europe become cataclysmic. Now a miraculous speed seems to be necessary, if we are to complete the process before it is too late. Fortunate for us that Bahá'u'lláh has given us new Power and the promise that unity in diversity will be realized, not only in the Americas but over the whole earth!



# BAHA'I LESSONS

## The Destiny of America

### I. Nobility of American Civilization

Great Republic of the West, *WOB* 79.  
United States (and Canada) highly advanced, *Promulgation*, 312.  
Ideals praiseworthy, *Prom* 331-2.  
Powers and capacities, *Advent*, 16-17, 72; *Prom* 464.  
Spiritual susceptibilities, *Prom* 137, 296.  
American democracy, just, equable, *Prom* 382.  
Achievement of liberty, *Prom* 34, 384.  
Federalism and maturity, *Advent* 76; *Prom* 390; *WOB* 37, 45, 165.  
Standard-bearer of peace, *Prom* 33-34, 117-118 (*Advent* 72), 382.  
Endeavors of President Wilson, *Advent* 74, 75; *WOB* 30.

### II. This Difficult Era of Transition

Faults of the Nation, *Advent* 16, 17, 19, 24, 28, 34; *WOB* 181.  
Danger in Race Relations, *Advent* 33.  
Repudiation of Wilsonian ideal, *Advent* 75.  
Soul of nation in travail, *WOB* 79.  
In vortex of economic hurricane, *WOB* 31, 188-9.  
Abortive experiments, *WOB* 189.  
Restlessness, and fear of entanglements, *WOB* 189.  
Most critical era ahead, *WOB* 189.  
Surrounding storm, *WOB* 188-9; *Advent* 73-4, 75.  
Only hope, *Advent* 74.  
Bahá'í Spirit shaping destiny, *Advent* 73, 74, 76.  
Trend of events encouraging, *Advent* 75.  
World entanglements, obligations, *Advent* 74, 75, 76, 62.  
Immediate future dark, *Advent* 76.  
To world consciousness through world ordeal, *Advent* 76.  
Requirement of purification, *Advent* 76.

## III. Unique Responsibilities and Blessings

West destined to reflect Light, *WOB* 74-75; *Prom* 20.

Call to spiritual sovereignty, *B. Scriptures*, 46; *Prom* 167.

Call to champion World Order, *WOB* 89; *Advent* 5, 9, 15-18.

Investment of spiritual primacy, *WOB* 76-78, 85-86, 87; *Advent* 6-7, 51-52, 72-73; *Prom* 414-415.

The Divine Plan, *Advent* 10-11, 60-61; *WOB* 87.

Preserved and sustained, *Advent* 6-9.

New endowment distinct from inheritance, *Advent* 13-16.

Guardian's challenge, *WOB* 94.

One remaining citadel, *Advent* 5.

Staggering Bahá'í responsibility, *Advent* 17, 40.

Opportunities offered by God-born Force, *Advent* 39.

Privilege of proclaiming Advent of Kingdom, *Advent* 61-62.

A new spiritual race arising, *Advent* 13-14, 61, 71-72.

## IV. A Glorious Future

For American continent, *Advent* 5.

Trust will not be betrayed, *Advent* 62-63.

Center of radiance, *Prom* 17; *Advent* 51-52; *WOB* 77-78.

Evidence of great achievements for U. S., *Prom* 100.

Will lead all nations spiritually, *Advent* 5, 72 (*Prom* 100), 61-2.

Corner-stone of peace, *Advent* 76.

Proclamation of maturity, unity, *Advent* 76.

Aid in establishing righteousness, *Advent* 76.

Victory dependent upon spiritual renaissance, *Prom* 17, 64, 295-6, 100, 136-7, 245; *Advent* 76-77, 13-14, 16-18.

Racial unity a sign of victory, *Prom* 54.

Assurance of renaissance, *WOB* 78-79.

Individual reward, *Advent* 13.

Fulfillment in world federation, *Advent* 72, 74, 76.

Blest in both East and West, *Advent* 77 (*Prom* 99-100).

## ADDITIONAL READINGS

H. A. Overstreet, *We Move in New Directions*.

Chas. A. and Mary R. Beard, *America in Midpassage*.

James Truslow Adams, *The March of Democracy*.

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## WITH OUR READERS

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Do you ever wish when you read one of the beautiful letters from 'Abdu'l-Bahá that you knew the person who received it and knew just how the promises were fulfilled and the prayers answered? One of our readers sends us this story about the tablet on page 54 of volume I of the Tablets of 'Abdu'l-Bahá. This is the tablet: "O Thou who art advancing unto the Kingdom of God! I ask God to make thee a helper to the maid-servants of the Merciful, to walk in the path of salvation, to disperse the clouds of doubt from the horizon of the hearts, to make the Sun of Knowledge manifest unto souls and spirits and to confirm thee in a matter which will make thee to raise the banner of the Covenant in the world."

"I want to tell you," writes our correspondent, "of the selflessness of Laura Jones, the early believer who received the above tablet. It was during the last year of her life that she read it to me. With tears in her eyes she said, 'I never understood my tablet.' However it was she who gave the Message to a friend and

her son and it was he, the son, who gave it to Martha Root. Thus it was that she was confirmed in a matter which made her to "raise the banner of the Covenant in the world."

\* \* \*

Interesting stories of what some are doing to spread the usefulness of the magazine and increase the subscription list have come to us through the subscription mail. Two friends in California are renewing eighteen donated subscriptions and adding nine new ones, making twenty-seven in all. Four of them go to libraries.

Mrs. H. of San Diego in sending in three gift subscriptions, one to the public library, writes: "The S. D. Public Library up until just recently, I understand, used to receive *World Order* as a gift from someone in Switzerland. I just happened to inquire if they were still getting the magazine, when much to my surprise, they said—not any more. For several years I inquired each year, but was always told they were getting it. The last year

or two I have not inquired until this month—so I am happy for the opportunity to serve in this way and expect to keep up the subscription, from year to year indefinitely.”

It is true as was stated in this column recently that quite a large gift, which had been received annually for a number of years and which made it possible to send gift subscriptions to many libraries, has been discontinued. Are you sure that the public library in your town is receiving *World Order*?

\* \* \*

From far-off Australia come two letters adding their word of approval of *World Order* in its new form. The secretary of the Melbourne Assembly writes: “The transformed magazine is certainly convenient for pocket or handbag, with no loss of vital interest.” And from New Town, Tasmania, Australia comes the word: “We all love the *World Order* in its new form and look forward to its arrival.” Two renewals and one new subscription were enclosed.

It occurs to the editors that a pleasant way to balance up these

Australian subscriptions would be for more of us in the United States to subscribe to the Australian Bahá’í Magazine, *The Herald of the South*. It, too, is a good teaching medium and is published four times a year. Shoghi Effendi has asked us to subscribe to this and to other Bahá’í publications. The subscription fee of five shillings can be sent to Treasurer N.S.A., Box 447D, G.P.O., Adelaide, South Australia. There is a radiance and warmth in this little magazine which brings us closer to our Australian friends.

Getting back to the United States we find we have a zealous promoter of the magazine in one of our West Virginia pioneers. “*World Order* is so splendid a teaching medium,” he writes, “that we exert our wits in an effort to ascertain how fullest use of the magazine may be made in augmenting the local effort in Charleston as well as throughout this barren state. . . . Fitting into our own ‘set-up,’ we wonder whether you could send us four copies a month, in the event of our finding placement for them, and permit us to act as your representatives in their placement and monthly collection of unsold copies, we to pay for those un-

sold and to utilize them in local teaching work."

\* \* \*

The leading article this month, *Dawn Over Mount Hira*, by Marzieh Gail, was crowded out of our September issue and we present it this month as a continuation of the number on Islám. To feel the Reality of the Prophet Muhammád is difficult for those reared in the Christian Faith on account of false teaching and our ignorance of facts and of the Qur'án. The contribution *Dawn Over Mount Hira* by Mrs. Marzieh Gail will, we believe, awaken a new consciousness of this Reality and a new love for the Prophet in the hearts of those who read it. Mrs. Gail is a frequent contributor to *World Order*. Her home is in San Francisco. This sketch is also in print in *The Bahá'í World*, volume VII. From Jamestown, New York, Doris McKay sends the article *Work Is Worship*. Mrs. McKay has also contributed frequently to the magazine and has served the Cause for many years in teaching. Several of our study outlines have

been largely her work. We are printing this month the final installment of Martha Root's Journey through South America. We appreciate the work which Mrs. Helen Bishop has done in making this journal available to us all. Miss Garreta Busey again furnishes us with an interesting book review. Miss Busey teaches in the University of Illinois. Our regular departments, *The Divine Art of Living*, *Bahá'í Answers to World Questions* and the *Study Outline*, complete the issue.

Since the name of the author and publisher was omitted in the book review published in the September issue, and a number of inquiries have been received, we list the book as follows:—*Triumphant Pilgrimage*, by Owen Rutter. J. B. Lippincott Co.

The tentative list of themes to be developed in leading articles during coming months includes: Prophecy, Civilization and Culture, Inter-America Relations, Youth, and Immortality. The editors will always welcome suggested subjects which readers feel should be featured.

# WORLD ORDER

## THE BAHÁ'Í MAGAZINE

VOLUME VI

NOVEMBER, 1940

NUMBER 8

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### *By the Mouth of His Prophets*

*Maye Harvey Gift*

SCRIPTURAL PROPHECY PROVIDES A  
KEY TO THE MEANING OF OUR AGE

IN THE kaleidoscope of today's world-shaking happenings it is possible to discover plan and purpose, in spite of the deepening gloom and increasing chaos. To the seeing eye, the fierce gales of unleashed passions and the devastating whirlwinds of international lawlessness indicate the death pangs of a corrupt and outworn order of society, and, at the same time, the birth pangs of a new and worthier day. It is possible to trace the unfolding pattern of a way of living better suited to the needs of the twentieth century: a way of life that recognizes the inherent excellency of the human soul, and of its capacity for developing a social order based upon justice and cooperation. This plan and this purpose have been the theme of the sacred Books of all ages. It is the function of their prophecies to provide the key to what the bewildered mind of man sees chiefly as an all-consuming conflagration, a ruthless wiping out of centuries of human achievement.



By prophecy we do not mean indiscriminate foretelling unrelated to spiritual values. Too often has prophecy been discredited through misuse and misunderstanding. It has been made to bolster up all kinds of imaginings impossible of fulfillment. It has been shown, in a too literal application, to be contradictory to science, and to fail in its prediction of specific times and events. For these reasons humanity has been deprived of the vision and assurance that a true understanding of the significance and terminology of prophecy engender, for it, like all the arts and sciences, has a distinctive vocabulary.

The sacred Books have within themselves a satisfying explanation of the nature and of the function of prophecy: "Beloved, believe not every spirit, but try the spirits whether they are of God." (I John 4:1.) "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost." (2 Pet. 1:21.) "He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true . . ." (St. John 7:18.) "And I will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deut. 18:18.) "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) "And now I have told you before it is come to pass, that, when it is come to pass, ye might believe." (St. John 14:29.) Through chosen instruments, purified from the passions of self, God has transmitted His guidance for the continuing development of mankind. It is for this reason Peter speaks of prophecy as "a lamp shining in a dark place," to which we may well take heed. Today, as never before, we are in need of such guidance, for the wisdom of the wise men has perished, and the understanding of the prudent been veiled.

During the past century we have witnessed the transforma-

tion of prophecy from ignominy into a scientific and dependable factor for understanding the trend of human evolution. During this period the sacred Books of the great world religions have been translated and become generally available, making evident their common Source. In the light of this realization, these words of Bahá'u'lláh regarding His present day Revelation: "This is the changeless Faith of God, eternal in the past, eternal in the future," (Gl. 136) seems most reasonable and logical. During this period mankind has been endowed in a mysterious way with a new spirit of search, and a new insight and capacity betokening maturity, with its ability for conscious cooperation with evolutionary forces. During this period man has discovered the futility of a material civilization without the restraining and guiding power of vital spiritual standards. He must arise and seek these, for upon them his very existence depends.

#### SACRED BOOKS AVAILABLE

So we see the Jew poring over his great Source-Book, the Torah, re-living his race history, glorious and tragic. His heart is perplexed, but strangely exalted by those mighty verses on the "Day of God." This is, if he can but realize it, the message of his Book to the Jew of the twentieth century. Refined by suffering, illumined by a new understanding of those ancient words, he is to return to Zion and play his destined part in drawing the human race into an indissoluble unity through the power of the Spirit of God. The Christian perusing the Gospel may be confused over its practical application after the lapse of centuries, but what about the message of the Kingdom? That glorious way of life is to be established at the consummation of the age. That is the wingéd message of Jesus to His twentieth century followers. In like

manner the Muslim searches the familiar Suríhs of his beloved Qur'án. They may lack a certain quickening power until he reads those verses reverberating with "The Great Announcement." This is the message of Muḥammad to His storm-tossed followers of the twentieth century. Are not these three stirred by one and the same message? Is it not that this day has been envisaged by the various prophets of the past, its details recorded in the imperishable Scriptures, to be observed and understood in the day of fulfillment?

### THE BOOK THAT IS SEALED

Understood, but how? We still find ourselves in the position of those of whom Isaiah wrote: "And the vision of all is become unto you as the words of the book that is sealed, which men deliver to one who is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: and the book is delivered unto him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (29:11-12) It is as if we were surrounded by medical books and scientific equipment, yet were powerless to apply them to a specific situation. We would acknowledge the need of the skill and wisdom of the physician.

The Revelation of Bahá'u'lláh proffers this indispensable assistance: a consistent interpretation of prophecy based, not upon one, but upon all the sacred Books, and applied with undeviating accuracy to present-day conditions. The "Day of God" is indeed none other than the day of "The Kingdom," and both are synonymous with the day of "The Great Announcement" or "The Hour."

### THIS DAY OF GOD

The sacred Books describe this particular era in seemingly

contradictory terms. This has added to the confusion of the man seeking to penetrate the mysteries of the spirit through the unaided power of the intellect. They depict a twofold process, one integrating, the other disruptive. The former represents the birth of the ideals and institutions worthy of the Day of God; the latter is indicative of "a civilization that has refused to answer to the expectations of a new age, and is consequently falling into chaos and decline." (The World Order of Bahá'u'lláh, p. 170.) In reality, these both result from a new infusion of divine energy throughout the world. "The same sun that makes the flowers to spring and the trees to bud, causes also the decay and disintegration of what is dead and useless; it loosens the ice and melts the snow of winter, and sets free the flood and the storm that purify the earth." (Bahá'u'lláh and the New Era, p. 6.)

Bahá'u'lláh explains it as the dual effect of the Word of God. "The Word is the fire of God which, glowing in the hearts of people, burns away all things that are not of God." (Words of Wisdom) "This is the fire which, in the same moment, kindleth the flame of love in the breasts of the faithful, and induceth the chill of heedlessness in the heart of the enemy," (Íqán, p. 205.) The Qur'án says: "And when the great predominant calamity shall come, on the day when man shall remember what he strove after, and hell shall be brought out for him who sees! And as for him who was outrageous and preferred the life of this world, verily, hell is the resort! But as for him who feared the station of his Lord, and prohibited his soul from lust, verily, Paradise is the resort!" (Suríh 79:34-40.) In the Gospel perhaps the most dramatic picture is of the judgment of the nations according to how they ministered to the hungry, the naked, the imprisoned. The sheep on the right who fulfilled these obligations inherit the

Kingdom prepared for them from the foundation of the world. The goats on the left are deprived and punished. In another parable, both the wheat and the tares grow together until the harvest when the tares are destroyed and the wheat conserved. The Torah also presents both aspects of this fateful day. "The Lord shall roar out of Zion . . . and the earth shall shake: but the Lord will be the hope of his people and the strength of the children of Israel." (Joel 3:16.) "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:1-2.)

#### MY PEOPLE OF ISRAEL

Another double thread of prophecy illumines the pathway of search. One strand is that of the dispersion of the Jews throughout the world; the other, their return to their homeland and to their God. It is the second strand which grips our attention. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards and drink the wine thereof; and they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land . . ." (Amos 9:14-15.) "Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my fury . . . and I will bring them again unto this place, and I will cause them to dwell safely, And they shall be my people and I will be their God: And I will give them one heart and one way, that they may fear me forever." (Jer. 32:37-39.) This generation is witnessing a large-scale return to Palestine, and an almost unbelievable rehabilitation of that long desert

land. The spiritualization of this great people is not yet brought to completion, but circumstances are withdrawing all sources of reliance save God from them, and indeed from all the peoples of the world. With their rich background, the Jews may be among the first to recognize the significance of this, and prepare to take a place of pre-eminence in service to a heart-sick world. The day of their return is the Day of God, and is one with the day of the Kingdom and of the Great Announcement.

Other utterances concerning that Day have a singularly familiar ring. (1) At the "time of the end: many shall run to and fro and knowledge shall be increased." (Danl. 12:4.) This is a day of constant movement of peoples, of universal unrest, and of unending discoveries and material progress. (2) "This know also, that in the last days perilous times shall come. For men shall be . . . disobedient to parents . . . truce-breakers . . . despisers of those that are good, traitors . . ." (2 Tim. 3:1-4.) That this is a day of irresponsibility and of disrespect for authority, no one can doubt. (3) That day is forecast as a time of world-engulfing war, with fire pouring from the skies, a time of other great tribulations, famine, earthquakes, in fact of all kinds of destruction. We are witnessing these conditions on all sides. (4) It is to be a time of general spiritual blindness. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro, to seek the word of the Lord, and shall not find it." (Amos 8:11-12.) "A day shall be witnessed by My people whereon there will have remained of Islám naught but a name, and of the Qur'án naught but a mere appearance. The doctors of that age shall

be the most evil the world has ever seen." (An authentic Muḥammadan tradition.) Neither the fundamentals of the sacred Books nor the station of the Prophets revealing them are understood, nor are their teachings generally applied. (5) The Scriptures warn of self-seeking false prophets who shall appear. How numerous are today's movements appealing to the human ego!

A very definite event which is to mark the close of an era is recorded by Matthew: (24:14) "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." There is not one remote corner into which the gladtidings of the coming Kingdom has not penetrated!

#### WORLD FEDERATION

So far we have dealt chiefly with the disintegrating forces, for according to the parable, the tares are first gathered and destroyed, then the wheat preserved. Or in a different vein: the tottering structure is first razed and the ground cleared before the new building the architect has already designed, can be reared, and appear in all its matchless perfection.

This resplendent twentieth century edifice, this house builded upon a rock, is none other than The Federation of the World. This is what Jesus spoke of as the Kingdom, wherein God's will should be carried out: evidently the application of spiritual principles to all human institutions and relationships. The prophets of the Torah sang of it as the new and everlasting covenant graven upon the hearts of men, of which Micah continues: "The law shall go forth of Zion . . . And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares . . . nation shall not lift up sword against nation, neither shall they

learn war any more.” (4:2-3) It is envisioned in these authenticated sayings of Muḥammad: “In the latter days a grievous calamity shall befall My people . . . So fierce will it be that none can find a shelter. God will then send down One of My descendents, One sprung from My family, Who will fill the earth with equity and justice, even as it hath been filled with injustice and tyranny.” (W.O.B., p. 179)

In “The Unfoldment of World Civilization” Shoghi Effendi enumerates certain high lights of the World Commonwealth revealed by Bahá'u'lláh for this age. This new type of government is to be composed of a world legislature, thoroughly representative, a world executive, backed by an international force, and a world tribunal of unquestioned authority. It will develop a world metropolis, and a highly perfected system of intercommunication, facilitated by an auxiliary language. The economic resources of the entire globe will be well organized and equitably distributed, causing inordinate wealth and grinding poverty to disappear, and the interdependence of capital and labor to be everywhere acknowledged. The energy and expense now dissipated on war will be used to stimulate the well-being of all men, physically, intellectually and spiritually. Science and religion will work hand in hand, and a liberated press will be a most potent educational influence. But the essential foundation is the universal recognition of one God, the fundamental oneness of all His Revelations to the human race, and the realization that it is only through the agency of His energizing Spirit that this new fabric of culture will be woven.

Groups of people throughout the world are exerting themselves assiduously to bring various elements of this world civilization into being. These budding efforts constitute the constructive side of life today. The League of Nations, despite



its inherent weaknesses and the unworthy motives exhibited by its members which have caused its present eclipse, is, nevertheless, man's first steps toward collective security. More effective measures are being widely discussed and urgently advocated. The pressing need of a world language is daily more apparent, and Esperanto as well as other experiments are endeavoring to meet this requirement. The economic problem is being attacked from countless angles: profit-sharing, collective bargaining, arbitration, in fact, numerous joint governing efforts; wider industrial training of youth, and vocational guidance; more equitable taxation, through graduated income and inheritance taxes; and more general recognition of the importance of improving agricultural conditions. Endeavors for the increase of man's general well-being are numerous and well-known.

### THE KING OF KINGS

To what extent have the sacred Books foreshadowed these constructive ideals? There is an unceasing paean of joy over the approaching era of peace. The old age is to close with a war of such fury as to be described as "with burning and fuel of fire." Then, we quote Isaiah: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever." (9:5-7) Isaiah and Micah portray a peace involving methods and institutions for its practical application. How can the law go forth except through legislative channels? How can strong nations afar off be

rebuked, and peace established unless there be an adequate force under a world executive? How can the kingdom be instituted with justice and judgment except through an unchallengeable international tribunal?

A universal language is also forecast. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) "And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one." (Zech. 14:9) There is promise of economic security and plenty. "They shall sit every man under his vine and fig tree: and none shall make them afraid: for the mouth of the Lord hath spoken it." (Micah 4:4) "I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field . . . and the desolate land shall be tilled . . . And they shall say, This land that was desolate is become like the garden of Eden . . ." (Ezek. 36:29-34) Even improved physical health is foreseen. "For behold, I create new heavens and a new earth . . . And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days . . . (Isa. 65:17-20) "And the inhabitants shall not say, I am sick:" (Isa. 33:34)

Interwoven with many of the prophecies of this momentous Day, is the promise of one common Faith and of the coming of the King. Over and over, these mighty themes are reiterated. "Mine house shall be called an house of prayer for all people." (Isa. 56:7) "The Lord's house shall be established in the top of the mountains . . . and all nations shall flow unto it." (Isa. 2:2) "And other sheep have I, which are not of this fold: them also I must bring, and they shall hear

my voice; and there shall be one fold and one shepherd.” (St. John 10:16)

On this second theme history confirms prophecy, for whenever the spiritual law has been revitalized and the foundation of a great civilization laid, it has been through the appearance of a Messenger of God, a Moses, a Buddha, a Jesus, a Muḥammad, and has been based upon His teachings. A noted Oriental authority on comparative religion says that it is clear to those who ponder deeply the prophecies of sacred literature, that they are above all a collection of songs rejoicing over the coming to earth of The Lord of Hosts, The Spirit of Truth, The Glorious One. An ever-growing multitude is accepting Bahá'u'lláh as the heavenly Physician Who reveals and applies the divine remedy to the sick body of the world; as the Prince of Peace upon Whose shoulder is the government, for nothing comparable to His World Order has issued from any other source. What more to be desired climax than the return of this vital spiritual guidance in the person of The Promised One of all the Scriptures, with His teachings for both the spiritual and social regeneration of mankind!

May the “rose petals of truth” perfume the nostrils of all those who truly seek to fathom those mysteries hidden from the foundation of the world!

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Soon will the present day Order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth and is the Knower of things unseen . . . The world's equilibrium hath been upset through the vibrating influence of this Most Great, this new World Order.—BAHÁ'U'LLÁH

# BAHA'Ī ANSWERS TO WORLD QUESTIONS

## WHAT PROOFS THAT BAHÁ'U'LLÁH IS THE PROMISED ONE?

IF YOU had come to this blessed spot (i.e., 'Akká, Palestine) in the days of the manifestation of the evident Light (Bahá'u'lláh), if you had attained to the court of His Presence, and had witnessed His luminous Beauty, you would have understood that His teachings and perfection were not in need of further evidence.

Only through the honor of entering His Presence many souls became confirmed believers; they had no need of other proofs. Even those souls who rejected and hated Him bitterly, when they had met Him, would testify to the grandeur of Bahá'u'lláh, saying: "This is a magnificent man, but what a pity that He makes such a claim! Otherwise all that He says is acceptable."

But now, as the Light of Reality has set, all are in need of proofs; so we have undertaken to demonstrate logical proofs of the truth of His claim. We will recite another which alone is sufficient for all who are just, and which no one can deny. It is that this illustrious Being uplifted His Cause in the "Greatest Prison" ('Akká); from this prison His light was shed abroad; His fame conquered the world; and the proclamation reached the East and West; until our time no such thing has ever occurred.

If there be justice this will be acknowledged; but there are some people who, even if all the proofs in the world be adduced before them, still will not judge justly!

Thus the religion and the state of Persia with all their strength could not resist Him. Verily, singly and alone, imprisoned and oppressed, He accomplished whatever He desired. (*Some Answered Questions*, p. 43)

#### WHAT ATTITUDE FOR THE SEEKER?

The state in which one should be to seriously search for the truth is the condition of the thirsty, burning soul desiring the water of life, of the fish struggling to reach the sea, of the sufferer seeking for the true doctor to obtain the divine cure, of the lost caravan endeavoring to find the right road, of the lost and wandering ship striving to reach the shore of salvation.

Also the seeker must be endowed with certain qualities. First of all he must be just, and severed from all save God; his heart must be entirely turned to the Supreme Horizon; he must be free from the bondage of vices and passions, for all these are obstacles; furthermore, he must be able to endure all hardships; he must be absolutely pure and sanctified, and free from the love or the hatred of the inhabitants of the world. Why? Because the fact of his love for any person or thing might prevent him from recognizing the truth in another, and in the same way, hatred for anything might be a hindrance in discerning truth. This is the condition of seeking; and the seeker must have these qualities and attributes. Until he reaches this condition, it is not possible for him to attain to the Sun of Reality. (*Some Answered Questions*, p. 45)

Weigh not the Book of God with such standards and sciences as are current among you, for the Book itself is the unerring balance established among men. In this most perfect balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight

should be tested according to its own standard, did ye but know it. (*Gleanings from the Writings of Bahá'u'lláh*, p. 198)

If it be your wish, O people, to know God and to discover the greatness of His might, look, then, upon Me with Mine own eyes, and not with the eyes of any one besides Me. Ye will, otherwise, be never capable of recognizing Me, though ye ponder My Cause as long as My Kingdom endureth, and meditate upon all created things throughout the eternity of God, the Sovereign Lord of all, the Omnipotent, the Ever-Abiding, the All-Wise. Thus have we manifested the truth of Our Revelation, that haply the people may be aroused from their heedlessness, and be of them that understand. (*Gleanings from the Writings of Bahá'u'lláh*, p. 272)

O Son of Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see things with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thine heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My lovingkindness. Set it then before thine eyes. (*Hidden Words*)

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I bear witness, this very moment, to what Thou hast testified for Thine own self, ere Thou hadst created the heavens and the earth, that Thou art God, and that there is none other God besides Thee.—BAHÁ'U'LLÁH

# The Epic of Humanity

*George Townshend*

BAHÁ'U'LLÁH revealed a sublime vision of human history as an epic written by the finger of God and proceeding along an ordered course to a climax, the nature of which was exactly defined before the story opened and the appearance of which at the date ordained by the Author no human misunderstanding nor opposition could prevent or postpone.

He taught that human history throughout its entire length was an intelligible and connected whole, centering round a single theme and developing a common purpose. From the beginning of the cycle to the present day and beyond the present to the cycle's distant end, one master-scheme is by set degrees disclosed. The stage upon which the action moves forward is the entire globe, with all its continents and all its seas; and there is no race nor nation nor tribe nor even individual who has not a designated place in the unfolding of the Grand Design of God.

This doctrine of the unity of world history held in the revelation of Bahá'u'lláh a position of cardinal importance. He was far from being the first among the Messengers of God to reveal it. Those "prophets which have been since the beginning of the world" and lesser seers as well as they have given glimpses of it to mankind, or have referred to it in symbol and in parable. It is indeed involved in all the historic faiths of the human race, and there is no world religion extant which can be fully understood without a knowledge of its truth. But Bahá'u'lláh was the first to lay on it so great an emphasis and to expound it at large and in plain terms. On it depends the significance of His own advent and the timeliness of His humanitarian re-

forms; and on it turns His teaching as to the aims and methods of Providence in its dealing with mankind.

This scheme is carried out by the power of God's will and it has its origin in His desire for the well-being of His creatures. Its aim is the training of the peoples of the world to live and to work together in harmony, and to establish by God's particular assistance a universal civilization in which all the human faculties shall find at last adequate and complete expression. The attainment of this goal is in the Divine Author's eyes the opening of the main movement of human history. All previous and earlier events are in the nature of an introduction. They are steps up a long ascent, causes of a desired result. However important they be, their meaning lies not wholly in themselves, but in the fact that they look and lead forward to a transcendent issue save for which they themselves would never have been called into existence.

Secular schools of thought cannot be said to have applied nor adopted any such broad conception of the integral unity of all human history. In past times, truths so large did not find easy entrance into the minds of men. So long as accurate knowledge of distant peoples was as hard to gain as accurate knowledge of past events, such doctrines would remain for scholars disembodied and unsubstantiated ideas. Today, histories of mankind on a comprehensive scale have become numerous; yet those of them which present the complete story as having an organic plot like a well-constructed epic are probably few indeed.

In the sphere of religion, however, the case is different. The idea that the course of human events is directed by a stronger will and a clearer eye than man's to a predetermined end is found in more revelations than one. It is said to have been mentioned by the Founders of all the world religions.



Though it has not been in any past age of such critical interest as it is today and has not before been treated so fully as now by Bahá'u'lláh, yet it has never been kept wholly concealed from men. There are references to it in scripture or tradition which are clear enough to show that this truth is part of the common religious knowledge of mankind while slight enough to prove that it did not hold in any High Prophet's teaching the same importance as in that of Bahá'u'lláh.

The general fact that God ordains human events long before they take shape on this earth (somewhat as a dramatist will complete his play before it is embodied in action on the stage), was alluded to by Jesus when He said of the righteous in the Last Day, "Enter into the joy prepared for you by the Father before the beginning of the world"; and again on many occasions by the Apostle Paul, as, "He chose us in him before the foundation of the world" (Eph. i.4), and by Peter who speaks in a similar connection of "the foreknowledge of God the Father" (I Peter i.2).

Muhammad bore the same witness when He revealed that the first thing which God created was a pen and that He said to it, "Write." It said to Him, "What shall I write?" and God said, "Write down the quantity of every separate thing to be created." And it wrote all that was and all that will be to eternity.

More specifically, Zarathustra taught the gradual perfecting of mankind under divine law, and the God-guided progress of history towards a distant but certain culmination.

At some unknown date the Hebrew allegory of the creation of the world in seven days made a cryptic allusion to the procession of world religions and to the final consummation of God's full purpose in the Seventh Day, the day of maturity, completion and rest. The seers of the Hebrew people, lifted by imagi-

nation into the eternal realm, would descry some sign or feature of the far-off Day of God, the fore-ordained climacteric of world history, and in a mood of exaltation would give utterance to their predictive vision without fully comprehending what they saw or measuring the interval which separated them from its fulfilment. Isaiah cries:

“It shall come to pass in the last days that the Mountain of the Lord’s House shall be established in the top of the mountains . . . and all nations shall flow to it. They shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” (i. 2, 4)

Or Zechariah:

“The Day of the Lord cometh . . . And the Lord shall be king over all the earth; in that day shall there be one Lord and His name one.” (xiv. I, 9)

Or again Joel:

“The Day of the Lord cometh . . . there hath not been ever the like, neither shall there be any more after it even to the years of many generations . . . Ye shall eat in plenty and be satisfied and praise the name of the Lord that hath dealt wondrously with you . . . ! I will pour out My spirit and your sons and your daughters shall prophesy . . . your old men shall dream dreams . . . your young men shall see visions. And also upon the servants and the handmaids in those days will I pour out my spirit. And I will show wonders in the heaven and on the earth. The sun shall be turned into darkness and the moon into blood before the great and terrible Day of the Lord come. And whosoever shall call on the name of the Lord shall be saved.” (Ch. 2)

Confucious, more than five centuries before Christ, outlined in his book, *Spring and Autumn*, the ordained Plan of History in brief but plain terms.

He divided history into three stages. In the first, which he called the Stage of Disorder, the social mind was very crude; there was a sharp distinction between one's own country and other countries, and hence attention was paid more to conditions at home than abroad. In the second stage, the Advancement of Peace, there was a distinction between civilized countries on the one side and those uncivilized on the other; the range of civilization extended and friendship between nations became closer. The smaller people could make their voices heard. In the third and final stage, the Supreme Peace, there was no distinction at all among the nations of the world. All became civilized and met upon the level. Righteousness prevailed and the world was unified.

Jesus spoke much of the Last Day (the Kingdom of God as He usually called it) and of its near approach. "The Kingdom of Heaven is at hand." He did not stress, as Confucius had done, the historical aspect of the coming climacteric, but taking up the warnings of the Hebrew prophets He spoke of the unexpectedness of its advent and of the terrible jeopardy into which it would bring mankind. Even in an age so late in history as His, a full account of the development and destiny of the race would have been premature. He kept the fullness of this truth among those things which He had to say to His disciples, but which at that stage they could not yet bear.

But now a new occasion has arisen. New opportunities, new problems, new perils, confront mankind; and with these new conditions has come the need of a new knowledge. He who, before the human race began, fixed the date at which that yet-uncreated race would reach the apex of its course and attain

the maturity of its powers, has now declared that the Date has come. He who, in dim and distant ages long past by, solemnly ratified with His people a Covenant and made to them a faithful promise that He would bring them all to His Kingdom in His own good time, has now in this epoch kept His ancient promise and fulfilled the Covenant in its completeness.

This present time is God's good time. This present time is the Era of which since the beginning of the world prophets have chanted and seers have sung. Suddenly—unexpectedly—unawares—without observation (exactly as Jesus said) the fullness of the Glory of God has irradiated the globe from the east to the farthest west. The Day of the Lord has dawned. Keeping His pledge, God has thrown open to men a new domain of life and activity, has conferred on them new powers, laid on them new responsibilities; and He demands that they enter as quickly as may be into this new order of existence and fit themselves to these higher conditions.

The nature of those charges which in the Day of God are to be laid upon mankind can be gathered from a sympathetic reading of the prophets of Israel. Those seers wrote—as a great poet might write—with their minds turned towards God and their hearts lighted and warmed by ardent faith. They could not control the vision that was vouchsafed them: they could not complete it nor set it in its own environment and perspective, nor plumb its meanings nor yet count the years which should elapse before it descended from the realm in which they saw it to the realm of actuality. When the prophets are read in this spirit as Jesus and the evangelists read them, there rises into view a clear and boldly-sketched outline of those world developments which from the creation have been laid up to await the present hour.

The picture is one which has puzzled, fascinated and awed

the Christian mind. The impression made by the vision upon the seer-prophets was profound. . . .

The Event which the Hebrew prophets foresaw was not to be an isolated occurrence; it was one of a series of events; it was the Last Day of many days. But it so transcended all before it as to be outstanding and paramount. Its splendor outshone all previous splendors, and its blessings were so far above all previous experience and precedent that men would live in a new world and would not even remember the former things that had passed so utterly away. So full will be the Revelation vouchsafed by God in the Last Day, so glorious the effulgence of this supreme Theophany that darkness and error will not be able to withstand the impact of its might. They will flee and perish. The radiance will sweep across the entire globe from the east to the west. It will settle and abide in every land. Mankind will become one, and will be organized round a single central authority which it will recognize as divinely appointed. One law will run throughout the whole earth. National distinctions will not be obliterated; the various nations will meet upon a common level but will retain their separate identity. All peoples and races will share a common relation to one another. A universal religion will unite the hearts of all. . . .

Prescient of the crisis and the difficulties that lay ahead, Bahá'u'lláh, half a century ago, with timely forethought, offered to mankind the knowledge that would enable them to shoulder the new responsibility about to be imposed upon them. He not only outlined a large plan of reform, but He explained, with an emphasis, a fullness, and a precision not used before, the brotherhood of mankind and the unity of their development from the infancy of the race to the present time.

# The Divine Art of Living

*A Compilation*

## CHAPTER EIGHT

### FAITH AND CERTITUDE

#### WHAT IS FAITH?

ALTHOUGH a person of good deeds is acceptable at the Threshold of the Almighty, yet it is first "to know" and then "to do." Although a blind man produceth a most wonderful and exquisite art, yet he is deprived of seeing it. . . . The cloud raineth, roses and hyacinths grow; the plain and meadow, the garden and trees become green and blossom; yet they do not realize the results and outcome of all these. . . . Moreover, a soul of excellent deeds and good manners will undoubtedly advance from whatever horizon he beholdeth the lights radiating. Herein lies the difference: By faith is meant, first, conscious knowledge, and second, the practice of good deeds. (*Tablets of 'Abdu'l-Bahá*, p. 549)

Spirit is universally divided into five categories: the vegetable spirit, the animal spirit, the human spirit, the spirit of faith and the Holy Spirit. . . . The human spirit, unless assisted by the spirit of faith, does not become acquainted with the divine secrets and the heavenly realities. It is like a mirror which, although clear, polished and brilliant, is still in need of light. Until a ray of the Sun reflects upon it, it cannot discover the heavenly secrets. (*Some Answered Questions*, pp. 243, 245)

Blessed is the man that hath acknowledged his belief in God and in His signs, and recognized that "He shall not be asked of His doings." Such a recognition hath been made by God the ornament of every belief, and its very foundation. Upon it must depend the acceptance of every goodly deed. Fasten your eyes upon it, that haply the whisperings of the rebellious may not cause you to slip. . . . He that hath acknowledged this principle will be endowed with the most perfect constancy. Such is the teaching which God bestoweth upon you, a teaching which will deliver you from all manner of doubt and perplexity, and enable you to attain unto salvation in both this world and the next. He, verily, is the Ever-Forgiving, the Most Bountiful. (*Gleanings from the Writings of Bahá'u'lláh*, pp. 86, 87)

The principle of faith is to lessen words and to increase deeds. He whose words exceed his acts, know, verily, that his non-being is better than his being, and death better than his life. (*Bahá'í Scriptures*, par. 159)

Faith in God, and the knowledge of Him, cannot be fully realized except through believing in all that hath proceeded from Him (the Manifestation), and by practicing all that He hath commanded and all that is revealed in the Book from the Supreme Pen. (*Tablets of Bahá'u'lláh*, p. 75)

Regarding the "two wings" of the soul: These signify wings of ascent. One is the wing of knowledge, the other of faith, as this is the means of the ascent of the human soul to the lofty station of divine perfections. (*Tablets of 'Abdu'l-Bahá*, p. 178)

. . . The conception of faith hath existed from the beginning that hath no beginning, and will endure till the end that hath no end. . . . (*Gleanings from the Writings of Bahá'u'lláh*, p. 141)

No sooner had He (Bahá'u'lláh) proclaimed Thy Cause, and risen up to carry out the things prescribed unto Him in the Tablets of Thy decree, than the Great Terror fell upon Thy creatures. Some turned towards Thee, and detached themselves from all except Thee, and sanctified their souls from the world and all that is therein, and were so enraptured by the sweetness of Thy voice that they forsook all Thou hadst created in the kingdom of Thy creation. Others recognized Thee and then hesitated, others allowed the world to come in between them and Thee and to withhold them from recognizing Thee. Others disdained Thee and turned back from Thee, and wished to prevent Thee from achieving Thy purpose. (*Prayers and Meditations by Bahá'u'lláh*, p. 97)

Do thou beseech God to enable thee to remain steadfast in this path, and to aid thee to guide the peoples of the world to Him Who is the manifest and sovereign Ruler, Who hath revealed Himself in a distinct attire, Who giveth utterance to a Divine and specific Message. This is the essence of faith and certitude. (*Gleanings*, p. 338)

#### HOW IS FAITH GAINED?

Rely upon God, thy God and the Lord of thy fathers. For the people are wandering in the paths of delusion, bereft of discernment to see God with their own eyes, or hear His Melody with their own ears. Thus have we found them, as thou also dost witness. (*Tablet of Ahmad, Bahá'í Prayers*. 1938, p. 21)

. . . Every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure? If, in the day when all the peoples of the earth will be gathered together, any man should reply and say: "Inasmuch as all men have erred, and none



hath been found willing to turn his face to the Truth, I, too, following their example, have grievously failed to recognize the Beauty of the Eternal," such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by any one except himself. (*Gleanings*, p. 143)

Thank thou God that He hath given thee a power for discriminating the reality of things . . . (*Tablets of 'Abdu'l-Bahá*, p. 80)

Put away every thought and doubtful mentioning and keep thy thoughts entirely on that which uplifts man to the heaven of the gift of God . . . (*Idem*, p. 53)

Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. (*Iqán*, pp. 195, 196 et seq.)

Say: The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender mercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. . . . He will never deal unjustly with any one, neither will he task a soul beyond its power. He, verily, is the Compassionate, the All-Merciful. (*Gleanings*, pp. 105, 106)

Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart. (*Hidden Words*)

If thou wishest the divine knowledge and recognition, purify thy heart from all beside God, be wholly attracted to the ideal, beloved One; search for and choose Him and apply thyself to rational and authoritative arguments. For arguments are a guide to the path and by this the heart will be turned unto the Sun of Truth. And when the heart is turned unto the Sun, then the eye will be opened and will recognize the Sun through the Sun itself. Then (man) will be in no need of arguments (or proofs). (*Tablets of 'Abdu'l-Bahá*, p. 168)

Be confident in the bounty of thy Lord. (*Idem*, p. 234)

Verily, I beseech the Lord of Hosts to increase thy faith each day over that of the previous day. (*Idem*, p. 166)

#### SIGNS OF TRUE FAITH

The first sign of faith is love. (*Promulgation of Universal Peace*, p. 331)

Verily, I read thy letter, which indicated that thou hast turned unto the Blessed Spot, that the Truth (of God) hath revealed itself to thee, that thy fear is quieted and that thou hast attained unto composure, assuredly believing in this great Cause.

Know thou, verily, there are many veils in which the Truth is enveloped: gloomy veils; then delicate and transparent veils; then the envelopment of Light, the sight of which dazzles the eyes. . . . (*Tablets of 'Abdu'l-Bahá*, p. 71)

Faith is the magnet which draws the confirmation of the Merciful One. (*Idem*, p. 62)

He that partaketh of the waters of My Revelation will taste all the incorruptible delights ordained by God from the beginning that hath no beginning to the end that hath no end. (Cited in *The Dispensation of Bahá'u'lláh*, p. 15)

In this most resplendent Dispensation, this most mighty Sovereignty, a number of illumined divines, of men of consummate learning, of doctors of mature wisdom, have attained unto His Court, drunk the cup of His divine Presence, and been invested with the honor of His most excellent favor. They have renounced for the sake of the Beloved, the world and all that is therein. . . .

All these were guided by the light of that Sun of divine Revelation, confessed and acknowledged His truth. Such was their faith that most of them renounced their substance and kindred, and cleaved to the good-pleasure of the All-Glorious. They laid down their lives for their Well-Beloved, and surrendered their all in His path. Their breasts were made targets for the darts of the enemy, and their heads adorned the spears of the infidel. No land remained which did not drink the blood of these embodiments of detachment, and no sword that did not bruise their necks. Their deeds alone testify to the truth of their words. (*Íqán*, pp. 222-224)

#### FAITH AN AWARENESS OF THE SOVEREIGNTY OF GOD

The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure. (Cited in *The Dispensation of Bahá'u'lláh*, p. 17)

I testify, O my God, to that whereunto Thy chosen Ones have testified and acknowledge that which the inmates of the all-highest Paradise and those who have circled round Thy mighty Throne have acknowledged. The kingdoms of earth and heaven are Thine, O Lord of the worlds! (*Prayers and Meditations by Bahá'u'lláh*, p. 323)

# THE GLORIOUS KINGDOM

*Virgie Vail*

THE fact that all great earthly events which direct the course of history and guide the laws of nature, have been foretold by the prophets of God, is proof of our heavenly Father's love and consideration, in order that His children may be informed in advance of the glorious plan which He has in store for those who love and trust Him. A prophetic sign from God has always been given to help souls recognize each of God's manifestations. Jesus Christ could thus be recognized through the pointing finger of prophecy. His forerunner was spoken of as "One crying in the wilderness." The manner of His birth was foretold, and the place where He should be born. His entrance into Jerusalem sitting on an ass was described beforehand. His betrayal and His death was fulfilled in the exact manner foretold. It is miraculous to tell of events before they happen, and there is certainty of their divine origin when these events take place, and become historical facts. . . .

There are two advents foretold by the prophets—the first advent in humiliation, and the second when the expounder of God's word establishes His glorious kingdom on earth. The reason for belief in prophecies concerning the second advent is that all things predicted in the first advent were fulfilled. Therefore, the predictions in both the Old and New Testaments which have not yet happened, shall certainly come to pass. It has been reiterated again and again by all the prophets of God from the beginning of time in terms not uncertain, that the Kingdom of the Father in due time would be established on earth. For example:

Psalms 72:8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

11. Yea, all kings shall fall down before him; all nations shall serve him. . . .

Prophecy is conditional. God is long-suffering, and His plan

is pliable. Repentance and prayer signify that man has turned his face to the light of God's guidance, receiving mercy and forgiveness and averting tragedy. Prophecy clearly shows that obedience to the will of God is rewarded, in both this life and in the life to come. The wicked are first warned, and if this warning is not heeded, the punishment is sure to follow in exact accordance with prophecy. Reward and punishment as conditional upon man's own choice, is more fully explained in the words of Bahá'u'lláh, as follows:

"Know thou that all men have been created in the nature made by God, the Guardian, the Self-Subsisting. Unto each one hath been prescribed a preordained measure, as decreed in God's mighty and guarded Tablets. All that which ye potentially possess can, however, be manifested only as a result of your own volition . . . God hath in that Book, (the Bayán) and by His behest, decreed as lawful whatsoever He hath pleased to decree, and hath, through the power of His sovereign might forbidden whatsoever He elected to forbid . . . Men, however, have wittingly broken His law. Is such a behaviour to be attributed to God, or to their proper selves? Be fair in your judgment. Every good thing is of God, and every evil thing is from yourselves. Will ye not comprehend? This same truth hath been revealed in all the Scriptures, if ye be of them that understand. Every act ye meditate is as clear to Him as is that act when already accomplished. There is none other God besides Him. His is all creation and its empire. All stands revealed before Him; all is recorded in His holy and hidden Tablets. This fore-knowledge of God, however, should not be regarded as having caused the actions of men, just as your own previous knowledge that a certain event is to occur, or your desire that it should happen, is not and can never be the reason for its occurrence." (*Gleanings from the Writings of Bahá'u'lláh*, pages 149, 150) . . .

Civilization has now progressed to the time of the harvest. The idea of progressive revelation is likewise similarly explained in the Bahá'í teachings:

"The religion of God is the One Religion, and all the prophets have taught it, but it is a living and a growing thing, not lifeless and unchanging. In the teaching of Moses we see the Bud; in that of Christ the Flower; in that of Bahá'u'lláh the Fruit. The flower

does not destroy the bud, nor does the fruit destroy the flower. It destroys not, but fulfils. The bud-scales must fall in order that the flower may bloom, and the petals must fall that the fruit may grow and ripen. Were the bud-scales and the petals wrong or useless, then, that they had to be discarded? Nay, both in their time were right and necessary; without them there could have been no fruit. So it is with the various prophetic teachings; their externals change from age to age, but each revelation is the fulfillment of its predecessors; they are not separate nor incongruous, but different stages in the life history of the One Religion, which has in turn been revealed as seed, as bud and as flower, and now enters on the stage of fruition." (*Bahá'u'lláh and the New Era*, page 152) . . .

Just as nature is renewed each spring by a quickening power, so is the divine spirit in man revived by God from time to time. Christ quickened and fulfilled the teachings of Moses, as Moses foretold He would do:

Deut. 18:15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

18. I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.

19. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Even as Moses foretold the coming of His successor, so Christ foretold of the One who would follow Him:

John 15:26. But when the Comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, He shall testify of me.

When God renews His outpourings of spiritual law from age to age through His human manifestations who come to earth for that express purpose, the vibrations of the earth are changed, enabling all creation to manifest more fully the attributes of the divine. Therefore, new and higher commands are given. . . .

# BAHÁ'Í LESSONS

## Spiritual Prophecy

### I. The Nature of Prophecy

Discovery of spirit, *S. Valleys*, 32; *Promulgation*, 411, 253.  
Mystic bond of spirit, *Dawn-Breakers*, 70-71, 4-5, 12, 16-18.  
Effect of Holy Spirit, *D-Br*, 258; *II Peter* 1:21; *Rev.* 22:6.  
To Prophets and elect, *Some Answered Questions*, LXXI.  
May not be understood, *S. V.*, 32-33; *New Era*, 257-8; *D-Br* 461.  
Human vision not perfect, *SAQ* LXXI; *I Cor.* 13:9.  
Has a purpose, *SAQ* LXXI; *D-Br* 217-19, 119-20, 212-14.  
Sign of guidance, *D-Br* 43-45, 162-8, 81, 344, 305.  
Other examples, *D-Br* 622-8, 183, 410; *Isa* 5:1-16; 6.  
Test of its reality, *SAQ* LXXI.

### II. Divine Prophecy

Part of every Divine Book, *Bahá'í Proofs*, 198-9.  
Manifestation has Divine Knowledge, *SAQ* XL.  
Topics of prophecy, *BP* 211-12, 227.  
Written in certain symbols, *Íqán*, 24-79; *BP* 202-3.  
"Sealed" until fulfillment, *BP* 203, 208-9; *New Era* 257.  
Misunderstood, *Íqán*, 18-91 (*Gleanings*, 17-27); *Wisdom*, 48;  
    *Prom* 193-5, 285-7; *BP* 284, *II Peter* 2.  
Becomes discredited, *BP* 281-3; *II Peter* 3:2-9.  
Divine interpretation needed, *Íqán*, 18-20, 27-28, 256; *BP* 201,  
    208-9; *New Era* 257-8, *II Peter* 1:20.  
Understanding dependent on purity, *Íqán*, 12-17, 68, 70; *BP* 201,  
    203, 209-11; *New Era* 257.  
Auxiliary proof of Manifestation, *Íqán*, 237; *SAQ* X (43); *BP*  
    198, 200-1; *New Era* 284, 288, 289-304.  
A test, *Íqán*, 48, 80-82, 255; *BP* 284-6.  
A light . . . *II Peter* 1:19, 3:10-18; *Rev.* 22:6-7.

## III. This Promised Day of God

Muhammad, the warner, *Gl* 43-46; *SAQ* XI (57-67).

Heralded in Scriptures, *Gl* 13; *Prom* 215; *Advent* 65; *BP* 264.

Promised Manifestation, *Gl* 9, 10, 14-17; *BS* 49; *WOB* 103-7;

*New Era* 261-4; *Isa* 40.

Two-fold Manifestation, *SAQ* X; *D-Br* xxx; *BP* 280.

Return of Jesus, *Íqán*, 20-22; *Gl* 21, 101; *SAQ* XXVI; *WOB* 139.

Place, *Jer* 49:38; *Mic* 7:12-20; *Isa* 65:10; 9:1-7.

Center of Covenant, *SAQ* XI (70-71); *WOB* 134; *Mal* 3:1;

*Isa* 42:1-9; *Psa* 89:26-34; *Star of West* 6:106.

Resurrection, *Gl* 31; *Íqán* 143; *BP* 205; *Era* 270-2.

Tribulation, *Gl* 40-46; *BP* 206; *Era* 268; *Isa* 2-3; 42.

Kingdom, *Gl* 210-12; *SAQ* XI (66); *WOB* 157; *Mat* 24-25.

New Jerusalem, *SAQ* XI; *Wisdom*, 76; *Prom* 35, 98; *WOB* 205.

Fulfillment for Jews, *BS* 48; *Jer* 31. Peace, *SAQ* XII.

## IV. Some Bahá'í Prophecies

World travail, *Advent* 68. War, *WOB* 46; *New Era* 296-7.

Napoleon, *Prom* 218; *WOB* 171; *Era* 289. Paris, *Wisdom* 22.

Germany, *WOB* 171-2; *Era* 290-1. Jews, *Prom* 409, *Advent* 46.

Balkans, *Advent* 75. "Left," *Idem*.

Turkey, *Gl* 122-30; *Prom* 392-3, 427; *WOB* 175-9; *Era* 292.

Írán, *Gl* 219-32; *Prom* 218-19; *WOB* 172-5.

Tihrán, *Gl* 109-11, 121-2; Baghdad House, *Gl* 114.

Carmel, *Gl* 14-16. Palestine, *Gl* 116-18, 13, 344.

Haifa, Akka, *WOB* 203; *Spiritual Potencies*, 3; *Era* 303.

China, *Bahá'í World* vol. 4, 432.

Christendom, *Gl* 246-8; *WOB* 185. Rulers, *Gl* 111-12.

America, *Prom* 16-17, 99, 100; *Advent* 5, 61, 72-77.

Canada, Greenland, Eskimos, *A S Mission* 51-2, 49.

Resistance to the Faith, *WOB* 17.

Victory, *Gl* 27-35, 340, 319; *WOB* 38-39, 111, 169, *Era* 202.

New World Order, *Gl* 7, 136, 313; *WOB* 144, 146, 156-7.

Justice, *Advent* 22-25. Peace, *WOB* 162-3; *Era* 192, 303.

World Federation, *WOB* 39-45; 202-4.



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## WITH OUR READERS

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FIRST OF ALL this month comes a letter from our Bahá'í pioneers in El Salvador, for this is the first direct response to our request for letters from pioneers although in September we printed parts of a general letter from our Bahá'í teachers in Panama.

"We are glad to respond to the *With Our Readers* column in *World Order* by sending a few lines about the history of the Bahá'í Faith in El Salvador. We eagerly await each month's issue with its many interesting articles. Two of the main civic-social clubs of the city, the Casino Club and the International Club which have a membership each of about 400, have gladly consented to place *World Order* in their reading rooms each month. This is the way we make use of the complimentary copies sent us, and we are confident that it will bring good results, for a number of the members of these clubs read English. We recover the back numbers for our Salvador Bahá'í library.

"Why did you come to El Salvador?"—a question asked by

most people whom we meet. They cannot realize our purpose in coming until we explain to them that it is to bring news of the New World Order of Bahá'u'lláh in accordance with the plan of the Bahá'ís of North America to foster brotherhood among the Americas who will be the example to the world during these times of strife.

"Much to our surprise the Faith of Bahá'u'lláh was first heard of in El Salvador about thirty years ago. Through a Theosophical friend our attention was called to some old volumes of Theosophical magazines containing accounts of the history of the Cause, 'Abdu'l-Bahá's visit to America in 1912, including His picture and an account of the laying of the Temple cornerstone. Also about twenty years ago, through correspondence with the late Mrs. Shanaz Waite, Sr. Ruperto H. Banderos, an intellectual, well-known Negro educator and student of spiritual movements, received a number of Bahá'í books and read *Some Answered Questions*. Not until recently,

with the arrival of Bahá'í pioneers, had he heard more of its activities. He is now taking a renewed interest in the study of its principles and has written a newspaper article about the Faith in the leading paper. Other Theosophists had a knowledge of the Bahá'í Faith through accounts written in Gobineau's book *Les Religions et les Philosophies dans L'Asie Centrale*. Through these contacts we were able to present the Teachings to the Theosophical Lodge, among whose members many have continued investigation.

"Through newspaper articles, of which there have been fifteen in five different newspapers, the Faith has been well publicized, and by this medium there have been many inquiries, including one from Sr. Carlos Monterrosa, Director of the technical department of the Ministry of Public Education, who has given the Message to the Minister; Sr. Francisco Gavidia, pure Indian, historian, scholar and educator who studied in Europe and incidentally has invented a plan for a universal language, which selects a limited vocabulary of words common to many languages and easily recognized in writing; Sr. Teodoro Bernal, also a pure In-

dian from the interior, whose desire to be recognized as a brother in these Teachings we readily granted. Other publicity has been secured through Sr. Carlos Martinez Molina, editor of *Cypactly*, leading literary magazine of the country—he has agreed to publish Bahá'í articles twice monthly.

"Among important or well-known figures in El Salvador, who have expressed an interest in the Teachings of the Bahá'í Faith, are Mr. Salarrue, author, painter, and philosopher, who said he had been a Bahá'í for many years when he heard the explanations of Mrs. Lorol Schopflocher on her recent visit to Central America; and several newspaper writers. Through Sr. R. Sandoval, a contact made by Mr. Gerrard Sluter, Bahá'í pioneer now in Colombia, a Bahá'í pamphlet was shown to General M. H. Martinez, President of the Republic of El Salvador, who expressed an interest in the Teachings. Mr. Sandoval suggested sending him more literature and later we were able to send him a complete summary of the Faith in Spanish including the principles concerned with the non-political aspect of Bahá'í administration. We received an answer

granting us permission to teach the Faith in the country."

Do you agree that such a letter as this brings us nearer to our pioneers and the friends they are making?

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This month our contributed articles center on the theme of Prophecy, a somewhat difficult subject because people have such varied and diverse reactions to it. But we believe you will all like and be helped by the broad approach to the subject which Mrs. Gift has taken under the title *By the Mouth of His Prophets*. Our regular readers will remember Mrs. Gift's book review in the May number of *World Order* and the fact that her home is in Peoria, Illinois, where she has served the Cause for many years. Some of us are familiar with her excellent study outline, *God and His Manifestations*, now out of print but treasured by those who own a copy.

The name of George Townshend is now familiar to Bahá'ís who have formerly known him as Christophil, the author of the

book *The Promise of All Ages*. The *Epic of Humanity* is a chapter from this book. Another book on the Cause from his pen is entitled *The Heart of the Gospel*. He has contributed many articles to *World Order* and to the *Bahá'í World*. In our April issue appeared the final installment of his *Nabi's History*. His home is in Ireland.

In place of our book review we are this month presenting excerpts from *The Glorious Kingdom of the Father Foretold*, by Virgie Vail, a new book on the subject of prophecy which has been issued by the Bahá'í Publishing Committee. Including the admirable study outline, our November number is a symposium on prophecy which fills a distinct need of Bahá'í students.

The reader will note from the change of address given on the inside front cover that the Business Department of *World Order Magazine* is now established in Wilmette, Illinois, where, by association with the majestic House of Worship, exists the administrative seat of the Faith in North America.

The Editors

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## *Civilization and Culture*

*Helen Bishop*

THIS AGE MAKES A BEGINNING OF  
A SCIENCE OF MAN AND SOCIETY

### MAN AS A CREATION

THE modern loses some arrogance by the findings of social science. Since the Declaration that announced the beginning of this Cycle<sup>1</sup>, new sciences have come to birth and are growing full-bodied, although each of these, to be sure, was long concealed within the framework of classic science. History was the starting-point for research at the middle of the last century.

The accumulated experience of man's long past induced the stress of maturity. Advanced historians were burdened by a passion for synthesis. They willed to gauge the forces of history and perceive its laws. By such mastery of the past they hoped to control the present and forecast the future. As a science of probability history would have transcended itself: instead it brought forth new sciences also concerned with man and his universe.

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<sup>1</sup>The Manifestation of The Báb in 1844.

One of these new sciences, economics, uncovers man's struggle with nature—or with other men—for possession of all forms of wealth. Politics observes the method of human government or breakdown of law. Other specializations may be defined, but they do not bear upon our theme as do two that have given intimate knowledge of human nature: anthropology, which has for its subject-matter collective man as a physical creature and a social animal; psychology, which is concerned with individual man as mind, that is to concede, man as an animal become rational.

Inasmuch as cultural anthropology's concern is with man himself, it may claim to be the valid synthesis of modern knowledge about the works of man: his religious and psychological awareness, language, art, economic order, political system, forms of marriage and the family, all other social institutions.

Unlike history, anthropology does not begin with that which has been recorded. This social science introduces man living in pre-history, for whom as for us there stands revealed the verse: "All things of the world arise through man and are manifest in him through whom they find life and development . . ."<sup>2</sup>

Collective man as a physical being, a creature in creation, sets the stage for the field worker in anthropology. To those scientists who abandoned the armchair of speculation and took residence among primitives amid the overwhelming evidence of fact, moderns owe the contradiction of many traditional formulae and the vista of a changed perspective.

One of these pre-modern illusions stated: "Man is many; civilizations are one."<sup>3</sup> Under this view the races of mankind

<sup>2</sup> "... and man is dependent for his (spiritual) existence upon the Sun of the Word of God." Bahá'u'lláh, *Bahá'í Scriptures*, p. 156

<sup>3</sup>Alexander Goldenweiser, *Early Civilization*.

were held to be separate creations; whereas their civilizations were accepted as a single achievement. That is to say: invention of culture took place only once—in Egypt, perhaps—then was carried, although not uniformly, to all parts of the earth.

Such an error fell into line with Christian theology, which drew its arbitrary line between the natural man, "Children of Adam," and the heirs of Christ. This world-view exaggerated the short achievement of western civilization as against the long creativeness of the Eastern peoples and dark-skinned Mediterraneans. It satisfied other demands of egoistic comfort. Whatever it did, this view is bankrupt now. No cultivated mind would subscribe to it today.

The reverse holds true: "Mankind is one; civilizations are many."<sup>4</sup> By measurement and classification of skulls, with the help of statistics and tests of blood composition, the view is established that differences of height, complexion, hair, nose and jaw structure make for variations in race—but not of species. Only one species of animal is human. *Mankind is one.*

Ah, yes, man's civilizations are many! They were cultures wherein there took place a planting-in of his consciousness, the awareness of himself and of his world at that time. Men evolved all of those distinctive cultures, changed and exchanged the earth's wealth, made and unmade the states, married in manifold ways and gave in marriage, counted his family under maternal or paternal kinship, and called in worship upon the Name or Names of the Supreme.

Sometimes under individual and again under collective inspiration man created the forms of culture. And when man is weary he allows them to die. The forms disintegrate, but man remains. Not the individual and not even the peoples and races. They, too, die—but the human species dies not. Even as a

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<sup>4</sup>Ibid.

physical creation man reflects in some measure the attribute "eternal." So much from anthropology.

### MAN HAS A MIND

How much from psychology? Our second science is less concerned with collective than with individual man, necessarily, inasmuch as the individual has a brain and nervous system which is an adaptive mechanism for the exercise of personality. Experimental science became familiar with this body-mind; and by tracing the pattern of sensations, percepts, reflexes, habits and ideas, has accumulated data on human behavior. Analysis penetrates "complexes" or fixed patterns of psychological organization and sets forth the first principles of motivation.

From literature we learned that birth and death, father-mother relationships, pleasure and pain, love and work are the honored fabric of earthly life. From psychology we are to learn that the individual partakes of his share in these mighty enigmas as determined by the operation of psychological law.

That is because higher consciousness is in partnership with happiness, notwithstanding Byron's romantic musing:

"The eye of melancholy hath a fearful look;

It feeds on knowledge."

The cure for Byronic pessimism is not less learning but more self-knowledge.

If we can step out of "the half-light of our own motives" and gain more consciousness or maturity of mind, then the response to life is increased and heightened. Unless this stride is made the going-backwards movement prevails; and by dwarfing of subjective development through non-awareness, fear, or immorality, endless frustration and unhappiness is entailed.

Of a person afflicted by illness pre-moderns said, "As she was ill, she is unhappy now." Our stage has challenged what appears to be obvious; and the thorough-going modern says, "She was unhappy, therefore she is ill now." Such a functional illness cannot be differentiated from a genuine organic illness by the sufferer, and certainly not by a friend blinded with sympathy unless that friend be a physician of insight and medical skill.

As Thomas Mann has pointed out, it is to Sigmund Freud that our time owes the posing of the question, "What purpose does the illness serve?"

Or what purpose does drinking serve? "He is ill because he drinks" is a statement of outer fact but not of psychological formula. The latter reads: "He drinks because he is ill."

All individual behavior is purposive because man has a mind that is, either actively or blindly, engaged to a conscious or subconscious will. However deviously, the self is at work even though its devious motivation proves to be self-defeating ultimately.

Why? Simply because our "primitive" or self-motivation is merely personal in its goal. A mortal suffers boredom if not a profound and unquiet dissatisfaction with all that is temporal and flatly mundane. To exist without testing one's calibre of mind in constant perception of truth and to fail to exercise one's will towards human relations that show some permanence is the way towards disintegrated personality.

The gregariousness of café society or other one-sided co-operativeness does not suffice. As *Conversation at Midnight* would have it: "Man will never be such a good ant as an ant is."<sup>5</sup>

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<sup>5</sup>Edna St. Vincent Millay, *Conversation at Midnight*, p. 115



Besides the self-will there is the human will to reach the higher concepts of truth and love, for upon them do we build mental health and happiness in "the good life." In oneness with others we *live*. There is "the will to believe" and "to know that even our sorrows have an immortal significance."<sup>6</sup> To give meaning to our life here below we demand the concept of a life beyond.

### MAN IS A SPIRIT

This inner need for the absolute and eternal is fulfilled by a third science—Divine Revelation. This is "the science of the Love of God."<sup>7</sup> Its first category is the appearance of a Perfect Man, who is the Manifestation of God the Eternal.

As logic is a science that began and ended with Aristotle, so Divine Revelation is a science that began with the Prophets and is demonstrated only by these Manifestations of God. *It has no end*. Finality does not apply to knowledge that is other than human learning.

Revelation has valid proofs, but they are not the proofs of rational science. Demonstrable proofs they are, too, but demonstrable in their own way. The Apostle Paul found that out for he said, "Spiritual things must be spiritually discerned."

Akin to this was the advice given by the blessed Father Zossima to the society woman who asks how to remove doubts of the immortality of the soul: "By the experience of active love. Strive to love your neighbor actively and indefatigably. Insofar as you advance in love you will grow surer of the reality of God and the immortality of your own soul."<sup>8</sup>

The understanding of the Apostle and the Monk came through the Manifestation of the Christ who promised: "And

<sup>6</sup>William James, *The Will to Believe*

<sup>8</sup>Dostoevski, *The Brothers Karamazov*, p. 65

<sup>7</sup>'Abdu'l-Bahá, *Baháí Scriptures*, p. 368

if any man shall do the will of My Father, he shall know My doctrine.”

Today that promise is sustained through the Word of Bahá'u'lláh: “The benefit of the utterance of the Merciful One goes to those who practise.”

Would we know if the life of man is eternal? Then must we live as if we and our moral choices were deathless: choose the attributes of God the Eternal that stand revealed in the mirror of His Glory, Bahá'u'lláh. And respond to His plea: “Love Me that I may love thee. If thou lovest Me not, My love can in no wise reach thee.”<sup>9</sup>

That we are free to believe in Him by exercise of our God-given will is some evidence of our immortality, but this is more—that we can love. To those who love Him, the Beloved reveals that man is born for eternal life: and from the natural to become spiritual by traveling the path illumined by the Glory of God.

To those who make collective man or society their all in all Bahá'u'lláh affirms that the world was created for the individual: “Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things.”<sup>10</sup>

And to those who make the individual man or self the center of their world He says: “All men have been created to carry forward an ever-advancing civilization.”<sup>11</sup>

The contemporary conflict which divides men and their thought does not divide in the new Kingdom. Therein conflict is resolved by the potency of the Word. In its acceptance man the eternal comes to birth endowed with the sense of an everlasting life that begins *now*.

<sup>9</sup>Bahá'u'lláh, *Hidden Words*, p. 5

<sup>10</sup>*Ibid.* p. 34

<sup>11</sup>Bahá'u'lláh, *Gleanings*, p. 215

# BAHA'I ANSWERS TO WORLD QUESTIONS

## IS HUMANITY IN ITS GREATEST CRISIS?

THERE ARE periods and stages in the life of the aggregate world of humanity which at one time was passing through its degree of childhood, at another its time of youth but has now entered its long presaged period of maturity, the evidences of which are everywhere visible and apparent. . . . From every standpoint the world of humanity is undergoing re-formation. The laws of former governments and civilizations are in the process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena; invention and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly widened in scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and advent of the new age of re-formation. ('Abdu'l-Bahá, *Promulgation of Universal Peace*, pp. 433, 434)

Justice is, in this day bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of Glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, most

joyful tidings imparted by the pen of this wronged One to mankind. (*Gleanings From the Writings of Bahá'u'lláh*, p. 92)

#### SHOULD RELIGION KEEP PACE WITH THESE CHANGES?

HUMANITY has emerged from its former degrees of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moralities, new capacities. . . . New bounties, bestowals and perfections are awaiting and already descending upon him. . . . This is the cycle of maturity and re-formation in religion as well. Dogmatic imitations of ancestral beliefs are passing. They have been the axis around which religion revolved but now are no longer fruitful; on the contrary, in this day they have become the cause of human degradation and hindrance. Bigotry and dogmatic adherence to ancient beliefs have become the central and fundamental source of animosity among men, the obstacle to human progress, the cause of warfare and strife, the destroyer of peace, composure and welfare in the world. (*Promulgation of Universal Peace*, p. 434)

The ocean of Divine mercy is surging, the vernal showers are descending, the Sun of Reality is shining gloriously. Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This re-formation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind. (*Idem*, p. 434)

The counterfeit or imitation of true religion has adulterated human belief and the foundations have been lost sight of.

The variance of these imitations has produced enmity and strife, war and bloodshed. Now the glorious and brilliant twentieth century has dawned and the Divine bounty is radiating universally. The Sun of Truth is shining forth in intense enkindlement. This is verily the century when the imitations must be forsaken, superstitions be abandoned and God alone worshipped. (*Idem*, p. 147)

The teachings of His Holiness Christ have been promulgated by His Holiness Bahá'u'lláh who has also revealed new teachings applicable to present conditions in the world of humanity. . . . Through the power of His words the hearts of the people of all religions have been attuned in harmony. (*Idem*, p. 283)

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## VISION

GERTRUDE W. ROBINSON

Victorious Christ! Why should we mortals keep  
Thy tortured body hanging on a cross?  
Why should our blindness drive the nails so deep,  
Demanding of Thy blood a greater loss?  
Beneath the clouds of doubt and discontent,  
Of restless seeking in the hearts of men,  
The dawning of a newer day has lent  
Resplendor to God's worlds. The Mighty Pen  
Has once more written, dipping in the fount  
Of all Eternity. Earth is kissed  
By heaven's rays, and eager souls can mount  
To heights that loom serene above the mist.  
Across the earth Divinity has trod  
Once more in this, the Judgment Day of God!

# The Divine Art of Living

*A Compilation*

## CHAPTER NINE

### DETACHMENT AND SACRIFICE

#### DETACHMENT

MATERIAL progress alone does not tend to uplift man. On the contrary, the more he becomes immersed in material progress, the more does his spirituality become obscured. (*Wisdom of 'Abdu'l-Bahá*, p. 98)

Strip thyself from the unclean garment of attachment to this drossful world. (*Tablets of 'Abdu'l-Bahá*, p. 650)

O *Son of Being!* Busy not thyself with this world, for with fire we test the gold, and with gold We test Our servants. (Bahá'u'lláh, *Hidden Words*)

O *Son of Earth!* Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart. (Bahá'u'lláh, *Hidden Words*)

O *Befriended Stranger!* The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. (*Idem*)

O *My Servant!* Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more. (*Idem*)

(The) seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from the world of dust, and cleave unto Him who is the Lord of Lords.

(He) should also regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of those that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. . . . He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. . . . He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. . . . Our purpose in revealing these convincing and weighty utterances is to impress upon the speaker that he should regard all else beside God as transient, and count all things save Him, Who is the object of all adoration, as utter nothingness. (Bahá'u'lláh, *Íqán*, pp. 193-195)

#### DETACHMENT NOT ASCETISM

Disencumber yourselves of all attachment to this world and the vanities thereof. . . .

Know ye that by the world is meant your unawareness of Him Who is your Maker, and your absorption in aught else but Him. The "life to come," on the other hand, signifieth the things that give you a safe approach to God, the All-Glorious, the Incomparable. Whatsoever deterreth you, in this Day, from loving God, is nothing but the world. Flee it that ye may be numbered with the blest. Should a man wish to adorn himself with the ornaments of the earth, to wear

its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. . . . Render thanks and praise unto Him, and be of them that are truly thankful. (Bahá'u'lláh, *Gleanings*, p. 276)

The pious practices of the monks and priests among the people of His Holiness the Spirit (i.e. Christ) are remembered before God; but in this Day they must abandon solitude for (the society of men), and engage in that which may profit both themselves and other men. (*Tablets of Bahá'u'lláh*, p. 86)

It is made incumbent on every one of you to engage in some one occupation, such as arts, trades, and the like. We have made this—your occupation—identical with the worship of God, the True One. Reflect O people, upon the mercy of God and upon His favors, then thank Him in mornings and evenings. (*Idem*, p. 89)

As to the fact that man must entirely forget himself, by this is meant the disappearance of blamable morals, and not that the physical health should be changed into weakness and debility. (*Tablets of 'Abdu'l-Bahá*, p. 244)

Man must become evanescent in God . . . to such a degree that if he sleep, it should not be for pleasure, but to rest the body in order to do better, to speak better, to explain more beautifully, to serve the servants of God and to prove the truths. (*Idem*, p. 460)

#### THE MYSTERY OF SACRIFICE

The mystery of sacrifice is a most great subject and is inexhaustible.



Briefly it is as follows: The moth is a sacrifice to the candle. . . . The sincere lover is a sacrifice to the loved one. The point lies in this: He must wholly forget himself. . . . He must seek the good pleasure of the True One; desire the face of the True One; and walk in the Path of the True One. . . . This is the first station of sacrifice.

The second station of sacrifice is as follows: Man must become like unto the iron thrown within the furnace of fire. The qualities of iron, such as blackness, coldness and solidity which belong to the earth disappear and vanish, while the characteristics of fire, such as redness, glowing and heat, which belong to the Kingdom, become apparent and visible. (*Idem*, p. 354)

The mystery of sacrifice is that man should sacrifice all his conditions for the divine station of God. The station of God is mercy, kindness, forgiveness, sacrifice, favor, grace and giving life to the spirits and lighting the fire of His love in the hearts. . . .

It is incumbent upon thee, since thou hast attained the knowledge of God and His love, to sacrifice thy spirit and all thy conditions for the life of the world, bearing every difficulty for the comfort of the souls, sinking to the depth of the sea of ordeals for the sake of the love of faithfulness. (*Idem*, p. 65)

(Another) meaning of sacrifice is this: If you plant a seed in the ground a tree will become manifest from that seed. The seed sacrifices itself to the tree that will come from it. ('Abdu'l-Bahá, *Promulgation of Universal Peace*, p. 446)

Know thou that when the Son of Man yielded up His breath to God the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the

peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive, and resplendent Spirit. (Bahá'u'lláh, *Gleanings*, pp. 85, 86)

#### FRUITS OF DETACHMENT AND SACRIFICE

Verily, I say, the world is like the vapor in a desert, which the thirsty dreameth to be water and striveth after it with all his might, until when he cometh unto it, he findeth it to be mere illusion. . . .

O my servants! Sorrow not, if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. You are destined by Him, in this world and hereafter, to partake of their benefits, to share in their joys, and to obtain a portion of their sustaining grace. To each and every one of them you will no doubt attain. (Bahá'u'lláh, *Gleanings*, pp. 328, 329)

O Son of Dust! . . . Blind thine eyes to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness. (Bahá'u'lláh, *Hidden Words*)

O Offspring of Dust! Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads

above, and from thy mortal cage wing thy flight unto the paradise of the Placeless. (Bahá'u'lláh, *Hidden Words*)

#### PRAYERS FOR DETACHMENT

O Lord, help me to be meek and lowly and strengthen me in severing myself from all things and in holding to the hem of the garment of Thy Glory, so that my heart may be filled with Thy love and leave no space for the love of the world and the attachment to its qualities. . . . Verily, Thou art merciful and, verily, Thou art the Generous, the Helper. (*Tablets of 'Abdu'l-Bahá*, pp. 51, 52)

Blessing and peace, salutation and glory, rest upon Thy loved ones, whom the changes and chances of the world have not deterred from turning unto Thee, and who have given their all, in the hope of obtaining that which is with Thee. Thou art, in truth, the Ever-Forgiving, the All-Bountiful. (Bahá'u'lláh, *Prayers and Meditations*, p. 316)

. . . O God, my God! Look not upon my hopes and my doings, nay rather look upon Thy Will that hath encompassed the heavens and the earth. (*Idem*, p. 318)

I bear witness, this very moment, to what Thou hast testified for Thine own Self, ere Thou hadst created the heavens and the earth, that Thou art God, and that there is none other God besides Thee. Thou hast from everlasting been potent, through the Manifestations of Thy might, to reveal the signs of Thy power, and Thou has ever known, through the Day-Springs of Thy knowledge, the words of Thy wisdom. No one besides Thee hath ever been found worthy to be mentioned before the Tabernacle of Thy unity, and none except Thyself hath proved himself capable of being praised within the hallowed court of Thy oneness. (*Idem*, p. 329)

# For Him Who Would Find God

*Alta M. Gaines*

REVEALED religion stresses selflessness for him who would find God, and 'Abdu'l-Bahá tells us that to be pure is to be selfless. Christ taught that only the pure in heart shall see God.

In *The Dawn-Breakers*, numerous concrete instances are given showing the absolute necessity for purity of motive or intention if the individual is to develop and help others to develop.

When the Báb talked with the Letters of the Living, sending them out to teach in this Day of God, He said: "The days when idle worship was deemed sufficient are ended. The time has come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him."

There is the story of the conversation which took place between the Báb and the governor of Ishfahan one day as they sat in the latter's garden. The governor, like many of us, was full of enthusiasm and ambition to be "doing things." He spoke of his riches and of his desire to aid the revelation of the Báb, to consecrate all of his possessions to the spread of its fame. His enthusiasm mounting, the governor proceeded to outline his plan. "First," said he, "I shall with your permission go to Teheran and win to the Cause the Shah of Persia who has great confidence in me. I am certain that he will arise to promote it far and wide. Next, I will strive to obtain for You the hand of one of the sisters of the Shah, and

will myself undertake the preparation for your nuptials. Finally I hope to be enabled to incline the hearts of the rulers and kings of the earth to this most wondrous Cause and to extirpate the corrupt ecclesiastical hierarchy."

The Báb, always loving, appreciative and considerate, replied; "May God requite you for your noble intentions; so lofty a purpose is to Me even more precious than the act itself. . . . However, not by the means which you fondly imagine, will an almighty Providence accomplish the triumph of His Faith. But through the poor and lowly of this land, and by the blood which these shall have shed in His path, will the omnipotent Sovereign insure the preservation and consolidate the foundation of His Cause."

*The Dawn-Breakers* picture to us the glorious record of those men and women, both high and low, who sacrificed their lives and shed their blood for the Cause of the Báb. And this Cause has gone on, even as the Báb said, without intermarriage with the royal family or the sanction of the kings of the earth.

It is necessary to learn to live for the Faith as well as to die for it. 'Abdu'l-Bahá explains the many meanings of sacrifice, chief among them the triumph of man's spiritual nature over his animal traits. Envy, jealousy, prejudice, personal ambition carried to excess, avarice, possessiveness, self-glorification even in little things, and self-seeking, belong to the world of nature and kill all the nobler sentiments of which man is capable. These attributes prevent men and women from attaining to tranquillity and peace of mind and detract from the usefulness and unity of whole communities and neighborhoods. They make purity of motive impossible.

Dr. Alexis Carrel, writing in *Reader's Digest* on "Do You Know How to Live," says: "We should impose upon our

inner self strict rules of daily physical, moral and mental effort, of honesty and selflessness. It is a striking fact that the code of mental hygiene is almost identical with the moral code."

As the Guardian of the Bahá'í Faith has written over and over again, it is not through the force of our numbers, nor the worldly prominence or brilliance of those numbers, not by an organized campaign of teaching, no matter how world-wide and elaborate in its character, that we can hope to vindicate the supreme claim of the Abhá revelation. "One thing and only one thing," declares Shoghi Effendi, "will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of the eternal principles proclaimed by Bahá'u'lláh."

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## INFINITUDES

HENRY C. BEECHER

Oh deeps of blue, which shield from human eyes  
The infinitudes of boundless time and space,  
Inspire my soul that it too may embrace  
The calm repose which on thy bosom lies.  
The angry surge of wind and storm shall cease,  
The useless strifes, the hollow hates, of men;  
Out on the fathomless ocean of thy peace  
My soul shall seek and find itself again.  
Waft me the message of the immortal spheres,  
Oh silent spaces of infinity;  
Nor war nor lust nor hate nor pride nor fears  
Shall mock the peace of that sublimity  
Where hover truth and love and faith and prayer.  
At last my soul shall rest—for God is there.

## The Highest Stage In Man's Collective Evolution

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THE REVELATION OF BAHÁ'U'LLÁH, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should . . . be regarded as signalizing through its advent the *coming of age of the entire human race*. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture . . . should . . . be regarded as the furthestmost limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop.

SHOGHI EFFENDI

# Beauty and Conduct

*Florence DeBell Keemer*

I HAVE in mind to set down a few conclusions I have arrived at through a somewhat circuitous route. All my life, the subject of Beauty (with a capital "B") has loomed as large in my immediate aesthetic horizon as the problem of Evil has in my theological one. You will note that each of these capitalized words belongs to a class for which there is no specific *object* in the visible or sensible world. This fact no doubt is at the root of much nebulous thinking, and requires something besides words to settle. However that may be, some results that have issued from study and reflection, and latterly from classes in adult education, have given me new assurance regarding the basic human hunger for beauty—what it means to satisfy it, and one way in which occasional gleams or flashes of insight have given evidence that the path is worth following. In brief, the story:

The present popularity of gardens and flowers is as widespread as the nation, and is a healthy reaction against the artificialities of the indoor bridge, cocktail party, movie, etc. The fast-growing number of books on the art of flower arrangement for shows, clubs and more especially for home beautification, offers ample evidence of a wide-spread desire on the part of the women, at least, not only to become familiar with the various types of floral decoration and landscape design, but to understand the principles of art underlying them.

This is a very healthy indication in our practical and technical world, where the most of our needs are supplied by mass production, and individual creation is more or less smothered



by lack of necessity. But, as "man may not live by bread alone," the very lively and growing interest in creating beautiful gardens and flower arrangements for the home is visible evidence of a new art coming into existence. It is comparable in a way to the art of music, which is created anew with each repetition. With the flowers, each creation fills a need of the moment with a medium which is *also* ephemeral, like the harmonies disappearing on the air. This fact is its salvation: both the artist and the medium momentarily change and therefore can never become crystallized or set, and the art must always remain fluid—the expression of the individual to fill a momentary need, which may very easily be universal as well. This fulfillment is aesthetic and spiritual satisfaction, which is a necessity of every individual's development, but which has been choked and all but destroyed by the dust of mass production. The desire for the beauty of creation, in order to be developed in each individual, must come from instruments and mediums which he habitually handles, produces himself, and loves, such as the protective weapon in the hands of aboriginal man. The very act of handling and working engenders love of one's medium, not only because one projects so much of one's self into it, but because certain inherent physical rhythms are set into motion, which aesthetically produce results in a pattern, and what is a rhythmic pattern but Art?

Again, the urge to perpetuate beauty, or to imitate it must spring from an inner zest of appreciation, or love (emotion) which sets the creative powers into action. What universal beauty, other than flowers, satisfies all these conditions? Flowers appear at the psychological moment when the imagination is most prepared for them. After the snows and storms of winter, the dullness of skies, the grayness of earth, the

flowing of waters, behold the fields are transformed with their green and a thousand tints of the wild flowers; the old moss-covered branches burgeon into magic whiteness, the fat bulbs we have tucked into the earth last autumn burst into yellow, blue, white and red of the most entrancing odors, and like children, we skip around and gloat over them a dozen times a day, and when they become more plentiful, pick them by the armful to adorn our homes and those of our friends; use them to enhance the most festive occasions, as an act of worship, or send them as solace to the sorrowful.

Flowers, again like music, express what may not be said. To perform these services, they must be exactly suitable for the purpose designed. Every work of art is the conversion of an idea into an image. It is an essential accompaniment of human life, as intimated above—not only in its useful illustrative and depicting powers, but also, and especially, for its pleasure-giving qualities—its power of awakening and stimulating the observation and sympathy with the moods of nature, its power of touching the emotions (which is the starting point or “first cause” of all art), and above all, of appealing to our sense of beauty. Nature, of course, is our first and most beloved teacher; and then, as Aristotle intimates, we must “improve on nature.” Shakespeare, too, makes Polixenes remind Perdita:

“This is an art which does mend Nature,  
Changes it rather, but  
The art itself is Nature.”

Now and finally, after all these steps have been taken, there is a deeper, a higher, a more far-reaching implication that surrounds the question of the effects of beauty in general, and of the study and love of flowers in particular. Perhaps this implication is the harder to isolate and run down, because

it surrounds and upholds the whole question as the air we breathe supports us, but of which we take little account, unless we are deprived of it. I refer to the question of the artistic life or love of the creative gifts or faculties, no matter how primitive, in its relation to conduct. Many philosophers hold that art has no relation to, or that art is independent of, morals. (We make the rather unusual assumption here, that morals being the collective wisdom of its time, therefore has something of Beauty in it.)

On the contrary, if we are to believe our great Exemplar, and the testimony of the Gospels, we must see there the continual assertion of the imagination as the basis of all spiritual and material life. Not only that, but to the Christ imagination is a form of love—the only lever strong enough to actually change the dispositions of mere mortals: Because the emotion to start things changing must be desire strong enough not only to move the inanimate medium for creative art, but ideas, tedious orthodoxy, worldly success, gross materiality, one's own egotism.

Among Bahá'ís, these obstacles to spirituality, designated by Bahá'u'lláh as "the lifeless heart," the "ocean of misbelief," or "wrapt in the veil of self," or "bed of heedlessness fast asleep," "dust-heaps of a mortal world," "garment of vain-glory" and a thousand others, are the *inertia* of our hearts, and He designates the exact remedy, can we but read the signs, in His "O, Sun of Dust! All that is in Heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou did'st give My home and dwelling to another than Me; and whenever the Manifestation of My Holiness sought His Own abode, a stranger found He there, and, homeless, hast-

ened unto the sanctuary of the Beloved. Notwithstanding, I have concealed thy secret and desired not thy shame."

This *Hidden Word* explains exactly why one's own self, or *heart* is such an enigma to each individual: When with our lips we profess our faith in God, yet "repose in the realm of negligence," with envy in our hearts, instead of kindliness and radiance; egotism instead of abounding trust and love; discontent instead of the happy consciousness that "My work is perfect and My command binding," if we would only let the Light shine in, what could be clearer than the command to so fill our hearts with radiant acquiescence that there is room for naught else.

"I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me, and sought a beloved other than Me?" (Bahá'u'lláh, *Hidden Words*)

Bahá'u'lláh likewise describes for us (*Bahá'í Scriptures*, p. 164) our wayward selves, who place material things and selfish desires first in the heart, thus obscuring the Light of Beauty:

"Thus, some of the weak souls, having enclosed the ground of knowledge within the wall of self and desire and within the veil of heedlessness and blindness, are therefore screened from the effulgence of the Sun of Significance and the Mysteries of the Eternal Beloved—are kept afar from the gems of wisdom of the manifest religion of the Lord of the Messengers, deprived of the sacred home of beauty and separated from the Ka'aba of glory. This is the state of the people of the age."

Here we see the picture of the ground of knowledge being enclosed within a wall and obscured by a veil so that the Sun of Significance (or Reality) cannot shine upon it, so the gems

of wisdom are obscured, the manifest religion cannot be imparted, and we are thus "deprived of the sacred home of beauty."

These words are a promise that if the human heart be selfless, serene, taking heed of the divine commands, and divesting itself of desire, the Eternal Beloved will shed effulgence upon this soul, and in it will be reflected some mysterious share of Sacred Beauty. How else can we explain in certain faces and deeds of people we know, the manifest shining out of that spirit?

Not only Beauty is thus acquired, but another bounty infinitely appealing: (*Bahá'í Scriptures*, p. 302) "Life is eternal, but the *individual human consciousness* is not inherently so. It can only gain immortality by uniting with the pure Divine Essence. This union man may reach by a pure life and love for God and his fellow men. When in the course of evolution the stage of thought and reason has been reached, the human mind acts as a mirror reflecting the glory of God.

"The face of nature is illumined, the grass, the stones, the hills and valleys shine; but they shine not of themselves, but because they reflect the rays of the sun. It is the sun which shines. In the same way, our minds reflect God. Those who live thinking good thoughts, doing good deeds, and with love in their hearts—the minds of these become ever clearer, reflecting more and more perfectly the love of God, while the minds of those who live in ignorance and desire are clouded and obscured, and give forth His light but meagerly. The great *Masters and Teachers* so purified their minds by the love of God and of men that they became like polished mirrors, reflecting faithfully the Glory of God."

As a glorious example of the great "Masters and Teachers" mentioned by 'Abdu'l-Bahá in the above paragraph, let us

refer to the "Phaedo," Plato's eloquent discourse on the immortality of the soul (P. 134 Everyman's Edition of "*Five Dialogues of Plato*"). The philosopher here puts into the mouth of Socrates (his teacher) words that might well have been uttered by 'Abdu'l-Bahá, upon this very subject. This mental attitude does not appear to be Greek in its origin, for the Greeks were wont to glorify bodily beauty in all of its aspects. There is no question that the Oriental philosophies giving rise to these similar statements are derived from the same sources, though separated in utterance by more than twenty-four hundred years:

" . . . because as long as we are encumbered with the body, and our soul is contaminated with such an evil, we can never fully attain to what we desire. . . . For nothing else but the body and its desires occasion wars, seditions, and contests; for all wars amongst us arise on account of our desire to acquire wealth; and we are compelled to acquire wealth on account of the body, being enslaved to its service; . . . And while we live, we shall thus, as it seems, approach nearest to knowledge, if we hold no intercourse or communion at all with the body, except what absolute necessity requires, nor suffer ourselves to be polluted by its nature, but purify ourselves from it, until God himself shall release us. And thus being pure, and freed from the folly of body, we shall in all likelihood be with others like ourselves, and shall of ourselves know the whole real essence, and that probably is Truth, for it is not allowable for the impure to attain to the pure."

These words were spoken by Socrates among his last to his friends, before he drained the fatal hemlock. The following occurs at the end of the "Phaedrus," the disquisition on Beauty. It is the prayer to Pan (God of Nature, *Everywhere*), uttered by Socrates under the plane tree as a simple

act of worship, the expression of a great and illumined man, a martyr to his vision of Beauty:

“Beloved Pan, and all ye other gods who here abide, grant me to be beautiful in the inner man, and all I have of outer things to be at peace with those within. May I count the wise man only, rich; and may my store of gold be such as none but the good can bear.”

It seems no other inference can be drawn than this: The love of Beauty is as inherent in every heart as the love of God for which He created us. If we do not crowd out Beauty and the creative arts with selfishness, greed and lust, we shall thereby be pure and see God, and in turn be blest with our share of creative or artistic power which is part of our joy of worship.

Flowers are fair above everything else nature gives us, and become the tokens among men, of tenderness and devotion. This overflow of love divinely planted, which spreads from persons to things, beautifies the very soil we tread upon, reaches at last to the divine fury of creative art. Having once known such beauty, man is on the way to advance through the ages to an ideal beauty of behavior that binds into one vision the partial perfections of the rest.

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Before the face of all men I have arisen, and bidden them fulfill My pleasure. My object is none other than the betterment of the world and the tranquillity of its peoples. The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded.—BAHÁ'U'LLÁH

# ANTHROPOLOGY AND RELIGION

## BOOK REVIEW

*Robert Gulick, Jr.*

THIS small volume\* comprises addresses given in the Terry Lectures series at Yale University by Professor Peter Buck of the Anthropology department at Yale. These lectures deal with "Religion in the light of Science and Philosophy" and have featured important contributions to human thought by leaders in various fields irrespective of the particular beliefs or disbeliefs of the speakers.

Professor Buck has specialized in study of religion among the Polynesians. His treatment of the subject is characterized by a combination of sound scholarship and profound spiritual insight.

In the Polynesian pantheon, spirits which had departed for another world could readily return. To establish a link with the supernatural realm, the Polynesians recalled the spirits of illustrious ancestors to help in the solution of problems beyond the power of man. These selected and deified spirits were the gods which the people of the South Seas created for themselves. The medium who established contact with the departed spirit became a priest of high standing. As the family expanded into a tribe, the family god became a tribal god, perhaps ultimately becoming a major god, worshipped by an entire island or group of islands. The Polynesians adopted quite a pragmatic view of their gods, the fortune of a god's followers having much to do with the status of the god. There were various gods for different needs. The gods finally achieved the position of creators. Immortality was accepted, the domain of souls of ancestors being the spirit land of Hawaiki.

Was this belief in gods of their own creation productive of good or ill? Can desirable ends be realized through belief in superstition? The record speaks for itself. By faith, the Polynesians removed mountains of doubt and fear and achieved happier and more abundant living than would have been possible without the gods. This faith, assisted by innate courage and daring, enabled them to cross the thousands of

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\*Buck, Peter Henry (Te Rangi Hiroa). *Anthropology and Religion*, Yale University Press, 1939.



leagues of ocean separating Polynesia from South America which the author accounts the most marvelous Odyssey the world has ever known.

The Christian religion finally challenged the Polynesian god. It was in part successful by reason of the good fortune of its adherents in defeating their enemies in battle. The new religion replaced old taboos by new restrictions. The native culture was destroyed and native arts and crafts such as the carving of wooden idols were disorganized. Attractive native garments were laid aside for "Mother Hubbards." In time readjustment satisfactorily solved the cultural and ethical problems although it was a bit hard for the simple folk to see why there should be one standard of morality for them and quite another for American sailors.

Professor Buck has some very important things to say concerning the essential part religion plays in the culture of any people. "A system of ethics may be sufficient for the intellectual minority, but it is devoid of the feeling and emotion that appeals to the masses of the people. The belief in the supernatural and in the immortality of the soul must be accepted as real facts that have led to action and results. . . . The belief in immortality is a living, vital fact that has brought and still brings comfort and happiness to large masses of people. . . . The death of the Christian Gods would mean the collapse of the culture to which they belong just as surely as the death of the Polynesian gods led to the end of Polynesian culture. . . . Faith to those who have it is a vivid reality." "Could we but restore that faith, we might be able to say to a sick world in the words of the Great Master, 'Arise, go thy way; thy faith hath made thee whole'."

We agree with Professor Buck that Faith in things divine is the most urgent need in the world today. Pure religion is the most potent cohesive force in society; it is not the cohesiveness of inaction which results from an improper separation of religion from life but the sublime unity which is attained when spiritual attitudes are translated into action. In religion words are but symbols leading to reality. It is patently true that in religion meaningless or even repulsive words often lead to glorious reality while in politics, for instance, beautiful phrases can lead to despicable results.

But a backward trek to institutionalized Christianity, regardless of the good it may do in its sphere, is as unthinkable for world citizens as

would be the desertion of Christianity for the old gods by the Polynesians. Unity of the diverse sects within the Christian fold, desirable though it may be, is not enough, Jesus has told why: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." As a result of the Bahá'í influence, Muhammadans, Jews, Zoroastrins, and Buddhists are hearing the voice of Jesus and are being brought into one fold. The Bahá'í communities throughout the world unite the diverse nations, races, creeds, and classes, everywhere dispersing prejudice. They are "like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." They are potentially the Kingdom of God which Jesus said "lies among you."

But I do not believe that the greatest good for the greatest number will be accomplished by reversion to superstition. The independent investigation of reality can and must be the most powerful helper of religion. To eliminate the supreme economic affliction it will be necessary not merely to have beautiful thoughts and aspirations but to make full use of statistical methods in the formulation of a planetary plan. Transforming the world of earth into the world of heaven requires all of our spiritual and intellectual resources. "And unto this I call you, praying to God to strengthen and bless you." (*The Promulgation of Universal Peace*, Vol. II, page 467.)

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Through the power of the words He hath uttered the whole of the human race can be illumined with the light of unity, and the remembrance of His Name is able to set on fire the hearts of all men, and burn away the veils that intervene between them and His glory. One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished.

— BAHÁ'U'LLÁH

# BAHA'I LESSONS

## Material and Divine Civilization

### I. Material Civilization

Arises from knowledge of reality of things, *SAQ* LXXXIV, 344.  
Man can discover mysteries of phenomena, *Promulgation*, 412.  
Science, a foundation of progress, *Prom* 27, 46-48, 342-5.  
Material civilization is incomplete, *Prom* 370, 100, 57.  
Carried to excess brings own destruction, *Advent* 68-69.  
Man may become nature's slave, *Wisdom* 98-99, 112-113.  
Cannot prevent hatred, disunity, war, *Wisdom* 92, 57, 97-98.  
Must be combined with divine civilization, *Prom* 9, 97-99, 105-6, 133, 160, 320-1; *Wisdom* 37, 98; *BS* par 757.  
East and West must commingle, *Prom* 160; *Wisdom* 117-118.  
Purpose of all civilization, well-being of humanity, *Mysterious Forces of Civilization*, 69.

### II. Divine Civilization

Arises from knowledge of God, *SAQ* LXXXIV, 344; *Wisdom* 106.  
Animated by love of God, *Idem* 345-6; *Prom* 164, 251.  
Fruit of spiritual consciousness, *Idem* 344, 348-9; *HW(P)* 80.  
Man created for divine civilization, *Gl* 215; *MFC* 5-8, 26; *Prom* 296-9, 319; *Wisdom* 99.  
Manifestations inaugurate through Holy Spirit, *Gl* 64-68, 46-47; *SAQ* XXXVI, 165; *Prom* 315.  
Sources of moral and spiritual values, *Iqán* 120, 153-160, 33-34; *SAQ* XLII (185-7), XL (181-2), III (11-13); *Prom* 90-91, 10, 324, 462-4; *MFC* 109-111.  
Creators of new life, material and spiritual, *Gl* 141-2, 157, 161; *Prom* 272-4, 370; *MFC* 106-108; *D-Br* 131.  
Religion, fountain-head of civilization, *MFC* 82, 86, 91, 95; *Prom* 337.

## III. Present-Day Materialism

Material civilization unprecedented, *Prom* 135, 319-20.  
 World materialistic, *Wisdom* 112; *Prom* 329, 179; *WOB* 79.  
 America, *Prom* 9, 296; *Advent* 16, 24. Europe, *MFC* 69-73.  
 Morals, politics, economics, *Gl* 118, 200; *WOB* 30-33, 180-1, 186-190.  
 Minds confused, deluded, *Gl* 6, 97.  
 Leaders unilluminated, *Íqán* 29-30; *Gl* 213, 254-5; *WOB* 36.  
 How leaders cause decay of civilization, *Íqán* 29-32; *MFC* 115-116, 89-91, 98.  
 Sovereign remedy, *WOB* 186-8, 60-61, 163, 47-48.  
 Pangs of death and birth, *WOB* 168-171, 79.

## IV. Divine Civilization Arising

Primary mission of Bahá'í Faith, *WOB* 3.  
 Divine Light creating it, *Gl* 29-35; *Advent* 64-67; *WOB* 161.  
 Unparalleled in history, *Prom* 35; *WOB* 163.  
 Central principle of oneness, *Gl* 288-9; *WOB* 42-45.  
 Dependent on spiritual character, *Gl* 92-7; *MFC* 53; *Prom* 6-7.  
 Bahá'í Faith creating new humanity, *Gl* 267-8 (*Íqán* 196-7);  
*Prom* 35-6; *WOB* 47-48, 107-110; *Advent* 13-16, 26, 71-72.  
 Spiritual attributes of new race, *Gl* 86-87, 39, 143, 7-8, 201-5, 215, 232-5, 270-1, 285, 288-91, 294-6, 299, 305, 315-17, 320, 329, 330-4, 336-8, 340; *Will and Testament*, par 17-18; *MFC* 8-9, 42-69, 77, 82; *Advent* 19-28.  
 Principles, *Wisdom* 117-155; *New Era* 164-191.  
 Justice, Light of civilization, *Gl* 218, 342; *Advent* 23-24.  
 Liberty, the highest object, *MFC* 84 (*Gl* 260, 336); *Prom* 49.  
 Moderation, *Gl* 216, 343-3; *MFC* 68-69, 121-126.  
 Covenant, safeguard of unity, integrity, *New Era* 158-161.  
 A Divine Economy, *Prom* 127-8; *WOB* 9-10, 18-24, 152-4, 156-7.  
 Charter of the New World Order, *WOB* 144.  
 Key position of America, *Prom* 17, 64, 100, 33-34, 117; *WOB* 74-79, 89; *Advent* 5, 52, 61-2, 72-77.  
 World-Embracing Commonwealth, *WOB* 196-204.

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## WITH OUR READERS

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THIS column is being written just after the bi-monthly meeting of the board of editors of *World Order*. (See inside front cover for names of members.) Your manuscripts are read by each member of the board, usually before we get together, and then carefully considered at the meeting. Nothing goes into the waste basket. If material is not found usable it is returned to the writer. Some manuscripts are held for a long time after they are accepted, waiting for just the right time to fit them in. Comparatively few manuscripts have come to us during the last two months, but a rather larger proportion of them is usable.

Please remember that we can use short experiences that will be helpful to others in this department.

Mrs. Marzieh Gail sends this breezy letter with so many valuable points about writing that we are giving most of this month's space to it:

*Dear Writers:*

After several difficult years as a contributing editor for this Magazine, during which time I

have read and unfortunately rejected unnumbered manuscripts which were submitted from practically all over the planet, I should like to unbosom myself on this subject once and for all. My opinions are my own and do not necessarily reflect the editorial policy of this Magazine. Furthermore the editors, and not I, have the final say-so on all material that is submitted. However, I think that a heart-cry from me may not be out of place; besides, I may be able to clear things up a bit, and make the going easier for our contributors, would-be or otherwise.

In the first place, no matter what you think, we do not like to reject your manuscripts. Rejecting a manuscript is a more complicated procedure than accepting one, especially as this Magazine is a Bahá'í institution and we therefore have to use more tact and care in returning your work than do non-Bahá'í publications.

Well, here are a few suggestions which may help, next time you sit down to write:

For one thing, we want this Magazine to sell. We want it

to pay for itself. And we can't force people to buy it, as a disagreeable but righteous act; to make it self-supporting we have to publish readable, popular articles. Obviously, if such articles don't come in, we can't publish them.

Now we can't use any "stuffed-shirt" articles. I notice that a number of contributors feel duty-bound to intellectualize at any price. We do not expect our contributors to set up in business as intellectuals—we want them to be writers. We want life and color and common sense. We want them to write down their own experiences or their own opinions in plain, every-day language.

Here's another thing. Write what you know about. It is true that the Bahá'í teachings refer to every phase of human activity, but that does not mean that the individual Bahá'í knows everything. Your study of the Teachings, however earnest, does not give you the authority to hold forth on subjects you have never investigated. For example, no matter how well you know the Teachings, don't write us an article on medicine unless you have an M.D. or other valid degree. Write what you know about

—your kitchen, your office or your aunt in Bad Axe, Mich. Build your Bahá'í article around things you have experienced, whether in books or everyday living.

As for style, write the way you sound when you talk. There are of course as many styles as people, and every writer may have several styles which vary with his purpose; his laundry list, will and testament, and farewell note pinned to the pincushion will all sound different. Style doesn't have to be simple, because many writers aren't simple—but it does have to be clear, because otherwise it doesn't transmit anything and so fails in its purpose. Generally speaking, use Anglo-Saxon words in preference to those from the Latin. The Anglo-Saxon ones are the short ones with all the consonants, that you learned when you were a child. Use "help" and "room" and "drink" instead of "assist" and "chamber" and "imbibe."

As for length, pretend you're writing a telegram and have to pay for every word. This will make you cut your article down till it's really good. Remember, they say genius is knowing what to omit. (It's like being a sculptor—you buy a block of marble and chip off what you don't want.)

Oh, and about poetry. Just because a thing rhymes, or is written in short lines, one under the other, it isn't poetry.

Well, dear Writers, that about covers the subject, and I'm glad I'm way off in California where most of you can't get at me. Anyhow, I love you. I've got to. We can't have a Magazine without you.

—MARZIEH GAIL

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OUR leading article this month, *Civilization and Culture*, is based on the talk which Mrs. Helen Bishop gave in the Temple at the Sunday evening public meeting following the 1940 annual Bahá'í Convention. Whether or not you heard the talk we think you will be glad to have it available in print. Readers will remember that Martha Root's *South American Diary* which ran in our August, September and October issues was edited by Mrs. Bishop. Her home is in California.

Florence DeBell Keemer who sends us the article *Beauty and Conduct* lives in Sacramento, California. She tells us that this article was inspired or suggested by her experience at the Geyser-ville Summer School. This is her first contribution to *World Order*.

From California, too, comes

this month's book review by Robert Gulick, Jr., one of the younger Bahá'ís who lives in El Cerrito. He tells us that he has recently done graduate work at the University of California in education and English. This is his first contribution to *World Order*. He writes: "In common with many others I strongly approve the new form of *World Order*."

The Study Outline of Bahá'í Lessons this month is compiled by Mrs. Alice Cox of Peoria, Illinois. Many are finding these most helpful in conducting study classes or working up talks. You may not always have all the books referred to on hand, but often the thought is the same in two or more different references, so that it is quite possible to use the Lessons with fewer books than are referred to.

Alta M. Gaines, of Urbana, contributes the interesting comment *For Him Who Would Find God*. We are happy to include the two sonnets, *Vision*, by Gertrude W. Robinson of Circleville, Ohio; and *Infinitudes*, by Henry C. Beecher of the famous Henry Ward Beecher family.

The regular features, *Divine Art of Living* and *Bahá'í Answers* complete our December number.

—THE EDITORS

# WORLD ORDER

## THE BAHÁ'Í MAGAZINE

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### *The Life Beyond*

*Stanwood Cobb*

THE DIVINE MESSENGERS ARE SENT  
TO RENEW THE VISION OF THE SOUL

AT THE end of every religious epoch, just when the spirit of religion is being born anew through the agency of a Manifestation of God, humanity finds itself in a lamentable condition of skepticism and disbelief. Not only does it deny God, but what is more extraordinary, it denies itself. That is to say, it denies the eternal existence of its own soul, thus putting itself on a level with the beasts and voluntarily abnegating its high estate as children of the Most High God and heirs to a spiritual kingdom.

The superb faith in the future life brought to the world by Christ which so inspired His early followers as to destroy entirely the fear of death, has almost entirely departed from the world of Christendom, yea, even from the hearts of those who call upon His name.

Not only does the materialistic science of today deny the continued existence of the soul; but those who still adhere to



the teachings of Christ hold only a tenuous faith in it. The current phraseology of the day in regard to death is similar to that in the pagan days when Homer sang and lamented the fate of those deprived of this bright earth life. Yes, in the Occident death today is universally viewed as a misfortune, a deprivation, a substitution for existence of non-existence, or at best a tenebrous existence which is a poor exchange for the glories of our earth life illumined and warmed as it is by the rays of a visible sun.

It is just because humanity is prone to lose the vision, prone to reverse the order of things and put the finite before the infinite, the mortal before the immortal, the material before the spiritual, that it becomes necessary for God to send a Messenger to renew the vision and bring again to humanity the interpretation of this life as a fragment only of complete individual existence.

For the most part, the message of these Spiritual Teachers is one of joy and of great promise. But there is another aspect to their teaching, a necessary corollary to a future life of joy for the spiritually minded. If there are to be rewards for the spiritual, there are also to be punishments, or let us say deprivations, for the unspiritual.

This dual teaching of reward and punishment after death has been one of the most important factors in the spreading of the great world religions. In the teachings of Buddha, of Christ, of Muḥammad, as well as in the teachings of the apostles of these Manifestations, the doctrine of a judgment day, of a time when one's deeds would determine one's subsequent state of existence, was greatly emphasized and became an inspiring though stern incentive to the acceptance of the said religion and to the living of a spiritual life.

The vivid symbols and allegories used to warn an ignorant,

concrete-minded humanity such as existed in the time of Christ and of Muḥammad, such as exists still in large numbers, have been rightly interpreted by modern intelligence as standing for spiritual rather than material rewards and punishments.

### THE WAY OF SALVATION

This interpretation of eschatology has not prevailed so long but what many Christians still living can look back to the day when the first proponents and expounders of universal salvation, or Universalists as they were called, were considered as anathema by the literal minded.

That mankind is prone to the concrete is evidenced by the luminous portrayals of the punishment of evil doers in the next life which adorn not only the walls of many a Christian church and monastery, but also the walls of Buddhist temples in the East. I have myself seen in the monasteries of Greece and of Bulgaria depictions of the tortures of the damned which show a belief as regards God only possible to men in whom the spirit of revenge predominates, to the exclusion of all mercy.

The Universalists were right in seeing such punishments as incompatible with the Divine Mercy, and in interpreting the teachings of Christ as referring not to material things but to the inner, spiritual evolution of the soul; and to a system of intrinsic rather than extrinsic rewards and punishments. Also they were right in calling the attention of theologians to the fact that the Greek word "aeon" which had been wrongly translated as "eternity" meant rather an "age" or "epoch," thus overthrowing the theory of eternal punishment and substituting for it the theory, much more comforting, of universal salvation.

This doctrine of universal salvation, opening up vistas of

eternal progress, opportunities of gaining the spiritual qualities even after the soul has passed through that mystic corridor of Death into a land the nature and laws of which no man fully knoweth—this comforting doctrine has by now permeated the religious thought of advanced thinkers in every sect or denomination. And that is well.

But as usual the reaction to one extreme has led to the opposite extreme. Those who still, in this age of agnosticism, keep the faith of an eternal life, hold too careless a thought in regard to it. It is assumed that everything will be all right there; that God is merciful and kind and wishes everyone to be happy; that somehow death initiates one into the spiritual life of immortality and the blessed state of the saints.

This careless and false assumption is destroying the very essence of the teachings of the Christ, and of every great Founder of Religion. To interpret the system of rewards and punishments as symbolical is well. But by some kind of legerdemain to whisk away every degree of reward and punishment is to controvert the teachings not only of the Holy Books but of nature and existence as well. In the universe that we see and know around us nothing comes unearned. Effort is the price to be paid for every good thing. And the result of non-effort is sorrow and pain.

And this, too, is compatible with, nay, part of, the mercy of God. For the thing of chief importance to man, as to the stages of life below the human, is effort. Nothing earned without effort—this is the universal motto, this is the law on which the universe is run.

Applying this law to the doctrine of a future life, one comes face to face with this astounding truth, that *immortality has to be earned*. It is not a quality inherent in this earth life, nor a gift lightly laid at the feet of all who die. How simple

and cheerfully unthinking, to assume that the mere event of death can change an unspiritual person into a spiritual one, or usher devotees of the sense-world into an experience available only to those who have during this earth life developed their spiritual susceptibilities!

To maintain this untruth is to deny those stern and mighty laws upon which the universe is built—the law of gravitation, the law of cause and effect, the law of evolution.

Bahá'u'lláh, though in the main bringing to mankind a message of joy, announced also those sterner truths which the world has shrunk from facing. "Sanctify yourselves, O people of the earth, that perchance ye may attain to the station which God hath ordained for you. . . . Travelers in the path of faith must sanctify and purify themselves from all material things . . . so that they may become recipients of the invisible and infinite bounties . . . Otherwise man shall never reach the bourne of immortality."

Again, interpreting the meaning of the judgment day as taught by former prophets: "The paradise and fire in the apparent life were and will ever be the acceptance and the rejection; and after the ascension of the spirit, there are paradises which have no equal, and also fire which has no likeness, which are the fruit of the deeds of the advancer and opposer."

It is impossible to consider this life apart from the future life. It is all one great whole. The thought of what is to come after death is not only a great comfort in times of earthly stress and suffering, but is also a powerful influence toward right conduct in this life.

'Abdu'l-Bahá has said that without this vision of the next life there cannot be enough incentive to ethical conduct here. The rewards and punishments which are assigned here for our actions are as nothing to the more important results of our

earthly deeds which come to us in the hereafter.

That is why every Manifestation emphasizes the life hereafter in connection with the teaching of how this life should be lived.

And just what are the rewards of a spiritual life here? Always, the universal laws are just, logical, beneficent. And the result hereafter of developing a spiritual nature here is just what one might suppose it to be, the power and ability of enjoying spiritual things.

But here is the impressive fact. *The next world is a world of spirit, not of matter; and spiritual things are the only things one can enjoy there. No other source of happiness exists.*

The terrible deprivation in the hereafter of those who have not developed the spiritual life must by this become apparent. There is no immediate possibility of happiness for them in the heaven-world because they have not developed the powers to use and appreciate the things of the heaven-world, they are born into it, as 'Abdu'l-Bahá says, deaf, dumb and blind.

True, they have a sort of existence there, but as the existence in this world of a stone compared to that of a human being. 'Abdu'l-Bahá used another figure, even more appalling, in saying of an immensely wealthy man held as great in the eyes of this world, that in the next world he would be rolled up like a scroll and put away.

Is there any salvation possible, then, for those who die sinners and are ushered into the next world in a state of evil? There is a possibility of progress, but not by self-effort; only through the grace of God and the prayers and efforts of the saints. That is because the activities of the beyond-world are not as here. Heaven is not a place for the exercise of self-will, for self-development. This world is the stage of existence designed for us for self-improving, for struggle against

the obstacles which evil sets in our path. The purpose of this earth life is through it and by means of it to become spiritual.

Oh, if mortals would only realize the importance of this truth, they would drop everything and seek the Kingdom. Christ has compared it to a hidden treasure, or to a pearl of great price, for which the man aware of values would sell all he had of other wealth.

That is why all the prophets emphasize the importance, the necessity of salvation here and now. To be born once is to be but an earth-being. We must be born again to become inhabitants of the Kingdom, spiritual beings, children of God.

And again I say let us not deceive ourselves. Death does not initiate us into these glories. The man who is born again, of the spirit, perceives the realities and attains the joys of the spirit here and now, and forever after. And the man who dies, not in the spirit, faces an existence the tragedy, the suffering of which melts the hearts of angels and causes God Himself, in His great pity, to descend to earth, as it were, in the persons of His Manifestations, to warn humanity of these stern laws, these laws stern yet beneficent.

"Salvation" is the message of these Great Ones. And the means of "salvation" also they give us, by their word, their lives, by the immense, incalculable influence of their divine enlightenment and spiritual power.

Love, prayer, aspiration toward God; and toward man love and good deeds. This is the way to salvation.

Shall we say that man is to become good in order to enjoy the after-life? Or shall we say that becoming good, the rewards of heaven are his?

It matters not which way we look at it. It is all one. And the one essence of it all is Love. Love is the fulfilment of the law, and *love is heaven*.

So it is plain that the immortal life is a spiritual condition. Not securable by the physical process of dying. Not a mere sequence to this earth-life. But a condition, above time and place, a station to which we may attain while still in the flesh.

And having attained, while here, immortal life, we go on from joy to joy, from miracle to miracle of God's love, travelers in the heavenly world fully equipped for the strange, marvelous journeys there.

And not having attained immortality while here, we enter the other world crippled, halting, still-born, helpless, deprived of the ineffable glories—yea, *deprived of every source of happiness.*

#### WELCOMED INTO PARADISE

So it is well while living here to think of the hereafter. It is well to practice the spiritual life. It is well to be severed from the world. Then shall life, even this life, become more glorious the nearer one approaches the limits of the earth-journey.

And for those whose spiritual senses are developed, who wait equipped for the far journey, the departure shall not be tragic. Death shall lose its sting. Of those who die spiritual, it is true that ere the heart stops beating the soul is welcomed into paradise; and the body makes no opposition to the going, lays no claim upon its master, holds not back as holds the body of the sense man his soul back in ghastly struggle. So the good die peacefully. And in the future ages live yet more peacefully, rapt in heavenly essences and perfumes, inspired with higher forms of energy for the achievement of tasks beyond our ability now to comprehend.

# The Secret of Prayer

*Kathrine Baldwin*

THERE is a great difference between reading a prayer, and actually praying.

While in the act of praying one forgets entirely the human self and becomes a part of the spiritual vibrations in the surrounding atmosphere. In the giving up of the human self completely one comes directly under the Light of the Holy Spirit. And through the warmth of the divine glow of that Radiance, the soul is opened to the inflow of regenerated Life.

To truly pray, the self is enveloped in love of Praise and Gratitude to God Almighty. Words become as wings which transport the soul for the moment to His Threshold. Therefore how necessary it is that the revealed prayers of Bahá'u'lláh, or any Divinely revealed prayer, be learned so that no outward hindrance may come between the flight of prayer.

As an example of this state of consciousness is the glorious prayer given by Bahá'u'lláh:

“From the sweet-scented streams of Thine eternity give me to drink, O my God, and of the fruits of the tree of Thy being enable me to taste, O my Hope! From the crystal springs of Thy love suffer me to quaff, O my Glory, and beneath the shadow of Thine everlasting providence let me abide, O my Light! Within the meadows of Thy nearness, before Thy presence, make me able to roam, O my Beloved, and at the right hand of the throne of Thy mercy seat me, O my Desire! From the fragrant breezes of Thy joy let a breath pass over



me, O my God, and into the heights of the paradise of Thy reality let me gain admission, O my Adored One! To the melodies of the dove of Thy oneness suffer me to hearken, O Resplendent One, and through the spirit of Thy power and Thy might quicken me, O my Provider! In the spirit of Thy love keep me steadfast, O my Succorer, and in the path of Thy good-pleasure set firm my steps, O my Maker! Within the garden of Thine immortality, before Thy countenance, let me abide for ever, O thou Who art merciful unto me, and upon the seat of Thy glory stablish me, O Thou Who art my Possessor! To the heaven of Thy loving-kindness lift me up, O my Quickener, and unto the Day-Star of Thy guidance lead me, O Thou my Attractor! Before the revelations of Thine invisible spirit summon me to be present, Thou Who art my Origin and my Highest Wish, and unto the essence of the fragrance of Thy beauty, which Thou wilt manifest, cause me to return, O Thou Who art my God!

“Potent art Thou to do what pleaseth Thee. Thou art, verily, the Most Exalted, the All-Glorious, the All-Highest.”

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Humanity, torn with dissension and burning with hate, is crying at this hour for a fuller measure of that love which is born of God, that love which in the last resort will prove the one solvent of its incalculable difficulties and problems. Is it not incumbent upon us, whose hearts are aglow with love for Him, to make still greater effort, to manifest that love in all its purity and power in our dealings with our fellow-men? May our love of our beloved Master, so ardent, so disinterested in all its aspects, find its true expression in love for our fellow-brethren and sisters in the faith as well as for all mankind.—SHOCHI EFFENDI

# The Divine Art of Living

*A Compilation*

## CHAPTER TEN

### RECTITUDE AND PURITY

#### DEEDS MORE POWERFUL THAN WORDS

THOU hast said aright, that verily, ‘Abdu’l-Bahá looketh to deeds and not to words. Even as it was said by Christ, “Ye shall know them by their fruits.” (*Tablets of ‘Abdu’l-Bahá*, p. 311)

The companions of God are in this day, the lump that must leaven the peoples of the world. They must show forth such trustworthiness, such truthfulness, and perseverance, such deeds and character that all mankind may profit by their example. . . . Within the very breath of such souls as are pure and sanctified far-reaching potentialities are hidden. So great are these potentialities that they exercise their influence upon all created things. (Bahá’u’lláh, cited in *The Advent of Divine Justice*, p. 19)

O army of God! Through the protection and help vouchsafed by the Blessed Beauty, ye must conduct yourselves in such a manner that ye may stand out distinguished and brilliant as the sun among other souls. Should any one of you enter a city, he should become a center of attraction by reason of his sincerity, his faithfulness and love, his honesty and fidelity, his truthfulness and lovingkindness towards all the people of the world, so that the people of that city cry out and say: “This

man is unquestionably a Bahá'í, for his manners, his behavior, his conduct, his morals, his nature, and disposition reflect the attributes of the Bahá'ís. ('Abdu'l-Bahá, *Idem*, p. 21)

Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others.

One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished. . . . Be pure, O people of God, be pure; be righteous, be righteous. (Bahá'u'lláh, *Idem*, pp. 21, 20)

### HONESTY

Truthfulness is the foundation of all human virtues. Without truthfulness progress and success, in all the worlds of God, are impossible for any soul. When this holy attribute is established in man, all the divine qualities will also be acquired. (Bahá'u'lláh, *Idem*, p. 22)

Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things. (*Gleanings*, p. 305)

You must live and act with the utmost truthfulness, righteousness, chastity, uprightness, purity, sanctity, justice and equity. But if—I seek refuge in God—any one betray the least of trusts or neglect and be remiss in the performance of duties which are intrusted to him, or by oppression takes one

penny of extortion from the subjects, or seeks after his own personal, selfish aims and ends in the attainment of his own interests, he shall undoubtedly remain deprived of the outpourings of His Highness the Almighty! Beware! Beware! lest ye fall short in that which ye are commanded in this Tablet! (*Tablets of 'Abdu'l-Bahá*, pp. 403, 404)

If the whole earth were to be converted into silver and gold, no man who can be said to have truly ascended into the heaven of faith and certitude would deign to regard it, much less to seize and keep it. . . . They who dwell within the tabernacle of God, and are established upon the seats of everlasting glory, will refuse though they be dying of hunger to stretch their hands, and seize unlawfully the property of their neighbor, however vile and worthless he may be. (*Bahá'u'llah*, cited in *The Advent of Divine Justice* pp. 19, 20)

#### JUSTICE AND EQUITY

Be fair to yourselves and to others that the evidences of Justice may be revealed through your deeds among our faithful servants. Equity is the most fundamental among human virtues. The evaluation of all things must needs depend upon it. . . . Observe equity in your judgment, ye men of understanding heart! He that is unjust in his judgment is destitute of the characteristics that distinguish man's station.

The canopy of existence resteth upon the pole of justice, and not of forgiveness, and the life of mankind dependeth upon justice and not on forgiveness.

That which traineth the world is justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world.

Be ye the trustees of God amongst His creatures. . . . Know thou, of a truth, these great oppressions that have befallen

the world, are preparing it for the advent of the Most Great Justice. . . . The light of men is Justice, quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men. (Bahá'u'lláh, *Idem*, pp. 20-24 passim)

O Son of Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. (*Hidden Words*)

#### PURITY OF HEART AND THOUGHT

Disencumber yourselves of all attachment to this world and the vanities thereof. Beware that ye approach them not, inasmuch as they prompt you to walk after your own lusts and covetous desires, and hinder you from entering the straight and glorious Path. . . . They that follow their lusts and corrupt inclinations have erred and dissipated their efforts. They indeed are of the lost. (Bahá'u'lláh, cited in *The Advent of Divine Justice*, pp. 25-27 passim) . . . O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts defiled with worldly desires and cravings. (*Hidden Words*)

Blessed thou art and more blessed thou shalt be if thy feet be firm, thy heart tranquil through the fragrance of His Holy Spirit and thy secret and hidden thoughts pure before the Lord of Hosts. (*Tablets of 'Abdu'l-Bahá*, p. 704)

The civilization so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. . . . If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation. . . . He hath chosen out of the whole world the hearts of His servants, and made them each a seat for the revelation of His

glory. Wherefore, sanctify them from every defilement, that the things for which they were created may be engraven upon them. (Bahá'u'lláh, cited in *The Advent of Divine Justice*, pp. 25-27 passim)

O Quintessence of Passion! Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

O Ye that Pride Yourselves on Mortal Riches! Know ye in truth that wealth is a mighty barrier between the seeker and his desire. . . . The rich but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. . . . The splendor of such a wealthy man shall illuminate the dwellers of heaven, even as the sun enlightens the people of the earth! (*Hidden Words*)

He is not to be numbered with the people of Bahá who followeth his mundane desires, or fixeth his heart on the things of the earth. He is my true follower who, if he come to a valley of pure gold, will pass straight through it aloof as a cloud, and will neither turn back nor pause. Such a man is assuredly of Me. . . . And if he met the fairest and most comely of women, he would not feel his heart seduced by the least shadow of desire for her beauty. Such an one indeed is the creation of spotless chastity.

They that have tarnished the fair name of the Cause of God by following the things of the flesh—these are in palpable error! Purity and chastity have been and still are, the most great ornaments for the handmaidens of God. . . . The brightness of the light of chastity sheddeth its illumination upon the worlds of the spirit. (Bahá'u'lláh, cited in *The Advent of Divine Justice*, pp. 26, 27)

The drinking of wine is, according to the text of the Most Holy Book\*, forbidden; for it is the cause of chronic diseases, weakeneth the nerves, and consumeth the mind. ('Abdu'l-Bahá, *Idem*, p. 27)

Beware lest ye barter away the River that is life indeed for that which the souls of the pure-hearted detest. Become ye intoxicated with the wine of the love of God, and not with that which deadeneth your minds, O ye that adore Him! Verily it hath been forbidden unto every believer, whether man, or woman. (Bahá'u'lláh, *Idem*)

#### TRUE LIBERTY

Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

Regard men as a flock of sheep that need a shepherd for their protection. . . .

The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven. (*Idem*, *Gleanings*, pp. 335, 336)

Verily I pray unto my Lord. . . . that He shall strengthen thee, and cause thee to be purged and purified from the dross of the world, holy and sanctified from carnal passions, . . . and in all things adhering to the law of God. (*Tablets of 'Abdu'l-Bahá*, p. 332)

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\* The Aqdas or Book of Laws by Bahá'u'lláh.

# My Convictions

*Augustus Thorndike Sawyer*

GROUNDED in the principles of Christianity in early life, I have had faith to believe in the ultimate triumph of those principles. But I have come to realize, and I think we all agree, that with all the preaching and teaching of religious leaders, this result has not been attained. People, as a rule, have not exemplified in their own lives tolerance, brotherly love, or freedom from prejudice, but have often shown a feeling of superiority towards peoples of other races and even to people of the same race. So much hatred, envy, selfishness and desire for power both political and economic, has dominated the nations, that Christ's teachings seem to have been forgotten by the majority.

God has sent the Promised One of all ages, and when the world listens, understands and heeds His teachings and realizes the Oneness of Mankind, that we are our brother's keeper, and the folly of hate and war, then peace on earth and good will towards all men will be accomplished.

Responsibility for the world's peace should rest heavily upon the great leaders of the world today, and some plan should be worked out to get these leaders to meet around a council table to discuss a method to meet the world's needs for unity, equality and the opportunity for each nation to work out its own particular problems.

Bahá'u'lláh proclaimed such a plan for World Order, World Peace, and an International House of Justice, as the solution of this problem. Many prominent men in various countries are thinking very seriously along these lines.

I was greatly impressed when reading of the Bahá'í Cause,



its origin and growth, of the divine power back of it and through it. In the lives of these teachers, the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá, was shown something more than ordinary power, and one cannot but conclude that they were divinely inspired and that this plan of a World Order is of God. I would commend to all not familiar with this plan, to study Bahá'u'lláh's and 'Abdu'l-Bahá's writings on this subject and learn for themselves the solid foundation upon which this plan is built. One of the principles of the Bahá'í Faith is "Independent investigation of Truth."

Christ said: "Ye shall know the truth and the truth shall make you free."

Another basic Bahá'í teaching is, "The Oneness of Mankind." The Christ also said: "There shall be one fold and one Shepherd."

The study of this Bahá'í Faith and of the lives of its founders led me to the conclusion that this is the only salvation for the world and it should be the duty of all Christians, as well as peoples of all religious beliefs, to accept it and do all in their power to bring about a world of brotherly love and unity, for in no other way can peace be assured and all nations live in harmony and prosperity.

Consider the former generations. Witness how every time the Day Star of Divine bounty hath shed the light of His Revelation upon the world, the people of His Day have arisen against Him, and repudiated His truth. They who were regarded as the leaders of men have invariably striven to hinder their followers from turning unto Him Who is the Ocean of God's limitless bounty.—BAHÁ'U'LLÁH

# BAHÁ'Í ANSWERS TO WORLD QUESTIONS

## HOW IS SPIRIT RELATED TO BODY?

WE HAVE already explained that man's spirit is not in his body, because it is freed and sanctified from entrance and exit, which are bodily conditions. The connection of the spirit with the body is like that of the sun with the mirror. Briefly the human spirit is in one condition; it neither becomes ill from diseases of the body, nor cured by its health; it does not become sick, nor weak, nor miserable, nor poor, nor light, nor small. That is to say, it will not be injured because of the infirmities of the body, and no effect will be visible even if the body becomes weak or if the hands and feet and tongue be cut off, or if it loses the power of hearing or sight. Therefore it is evident and certain that the spirit is different from the body, and that its duration is independent of that of the body; on the contrary, the spirit with the utmost greatness rules in the world of the body, and its power and influence, like the bounty of the sun in the mirror, are apparent and visible. But when the mirror becomes dusty or breaks, it will cease to reflect the rays of the sun. ('Abdu'l-Bahá, *Some Answered Questions*, p. 265, 266)

Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments. Con-

sider the light of the lamp. Though an external object may interfere with its radiance, the light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy as no force on earth can equal. Every pure, every refined and sanctified soul will be endowed with tremendous power, and shall rejoice with exceeding gladness. (Bahá'u'lláh, *Gleanings*, pp. 153, 154)

#### DO THESE PURE SOULS SERVE HUMANITY?

The soul that hath remained faithful to the Cause of God, and stood unwaveringly firm in His Path shall, after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him. Such a soul provideth, at the bidding of the Ideal King and Divine Educator, the pure leaven that leaveneth the world of being, and furnisheth the power through which the arts and wonders of the world are made manifest. Consider how meal needeth leaven to be leavened with. Those souls that are the symbols of detachment are the leaven of the world. Meditate on this, and be of the thankful. (Bahá'u'lláh, *Gleanings*, p. 161)

#### BY WHAT PATH MAY MAN ATTAIN?

The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying their revelation hath been to educate all men, that they may at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. (Bahá'u'lláh, *Gleanings*, pp. 156, 157)

Every word that proceedeth out of the mouth of God is endowed with such potency as can instill new life into every human frame, if ye be of them that comprehend this truth. (Bahá'u'lláh, *Gleanings*, p. 141)

### DOES GRIEF AFFECT THE DEPARTED?

Although the loss of a son is indeed heart-breaking and beyond the limit of human endurance, yet the heedful and observant person is assured that the son hath not been lost, but, instead, hath stepped from this world into another, and he will find him in the Divine Realms. . . . Thou hast faith, art turning thy face toward the everlasting Kingdom and believing in the existence of heavenly worlds. Therefore be thou not disconsolate; do not languish; do not sigh; and refrain from wailing and bemoaning, for agitation deeply affects his soul in the Divine Realm. ('Abdu'l-Bahá, *Star of the West*, XIV, 40)

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To them that are endowed with understanding, it is clear and manifest that, when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He, the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come, Who will tell you all that I have not told you, and will fulfil all that I have said." Both these sayings have but one meaning, were ye to ponder upon the Manifestations of the Unity of God with Divine insight.—BAHÁ'U'LLÁH

# An Approach to World Government

*William Kenneth Christian*

"EVERY AGE is an age that is dying and an age that is coming to birth."

Motion and change is one of the absolute laws of life. We can see its operation in the physical, social, and material spheres of life. We see the change of seasons, the cycle of day and night, the germination, growth, and final decay of forms of vegetation. We see the life cycle of man, and we witness the rise and fall of great social groups, of nations and of empires.

The story of the rise of man is a graphic illustration of the operation of the law of change in its social aspects. The beginnings of human evolution are still shrouded in mystery. The cave man lived crudely, barely satisfying his needs and wants. He was in constant terror of the elements. The discoveries of fire and the wheel, and the development of speech made possible the growth of greater social units. So that from the cave life developed the definite family unit. This was followed by the uniting of families into tribes: for protection, for economic benefits, and for a more satisfying social life.

Tribes that had become settled united, and the city unit was formed. Following this, came leagues of cities, again for protection for mutual economic benefits, and, finally, for cultural and social advantages. Leagues of cities gradually led to the formation of what has come to be the modern state.

When we look back to this slow rise from primitive ways, we see that the nature of man himself has been such that life could not stop at any one of the social units just mentioned.

Each social unit has had to face the problem of sovereignty, i.e. the place of authority in the social organism. In the cave life the strongest man possessed the voice and authority of law. In the family unit, the man, as head of the family, was the seat of authority. In most tribal forms, the elders of the tribe, acting as "head" of the tribal family, possessed the power of authority. At first, glimmerings of what we call democracy were to be found in certain tribal organizations. In the city, sovereignty rested generally in the ruling family, a ruling group or individual, and sometimes in a group selected by a somewhat democratic system. In the league of cities, some form of sovereignty for certain matters was clearly recognized. In the modern state, sovereignty has probably had its most clearly-defined place in the social units. We recognize the necessity for law, for a means of developing and changing law, and for an executive to make the law work. This attitude toward sovereignty applies equally to democratic and non-democratic forms of state.

#### WORLD GOVERNMENT INEVITABLE

At the very beginning of any consideration of world government, we must recognize the law of motion and change, and we must consider the problem of sovereignty. The stages through which man has passed and the inventions which are the fruit of his genius would seem to make a world government inevitable at some time. And any close view of modern conditions indicates clearly that now for the first time it is possible to achieve such a social form.

Also, we must recognize that a world government pre-

supposes a world sovereignty. It has been impossible in the past to create larger social units without changing the seat of sovereignty. We found in the formation of the United States that complete authority could not reside in the individual state. Some amount of sovereignty had to be surrendered to a larger federal unit before the federal unit could work. Any world government would mean the application of federalism on a planetary scale and the surrendering of some degree of sovereignty to the world federal unit. If we do not recognize this problem of sovereignty, any consideration of world government is mere wishful thinking.

But in its larger aspects, world government is not solely a political problem, but a problem of civilization, a problem of the unifying of people.

Of what is a government composed? First, it is basically the expression of a spirit and a definite attitude toward life, that is, every government is based on a concept of man. Second, there is a structure of government expressing this concept.

In America, democracy is based upon the conception of man as having certain natural rights, rights with which he is endowed because he is born human. This concept is considered to derive from the influence of the teachings of Christ concerning the immortality of the soul. The structure of government in the United States consists basically of a written Bill of Rights, a written constitution, and a federal system to give expression to the democratic concept of man.

All civilizations have their roots in a concept of man. A civilization based upon slavery runs upon the assumption that certain races or peoples are inferior to others. A tyranny is based upon the assumption that power gives a man the right to rule as he pleases over others. And the democratic concept of natural rights we have already mentioned.

## A NEW CONCEPT OF MAN

To make possible a world government would mean the creation of world civilization so we would need to attain a universal concept of man. This is easily possible.

Man is "the supreme talisman." He is the summation of all the physical kingdoms. He possesses the cohesive force of the mineral, the power of growth of the vegetable, instincts characteristic of the animal, but above all and beyond all this, man possesses the power of idealism and ideation. This distinguishes him with a great plus from the other forms of life. And this distinguishing dual characteristic is true of all people born human. There is no innately superior or inferior race. We have the authority of long and careful scientific investigation for this statement.

Since, then, all men possess a basic natural endowment, it becomes clear that we can and must unite men in order to establish a universal concept of man as basis for a world government. Our problem therefore becomes a problem of achieving unity on a world scale.

There are only two general methods by which world unity could be achieved. It could be made possible either by a long series of wars and the domination of a single political philosophy. Or it could be made possible by a spiritual impulse which, by uniting men through idealism, will make clear their basic oneness. Either of these methods would result in a concept of man which would have universal recognition. But the method of war would result in a fallacious concept of man. A world government erected on such a premise would inevitably disintegrate and would probably bring even greater chaos than the present outmoded system of nationalism.

All men can unite on three things. First, a desire for



happiness. The ancient Greek philosophers clearly recognized that all people desired a satisfaction of basic needs and wants which would result in their happiness. We refer to this now as an "economic urge" which drives people to seek satisfaction for the basic needs of life.

Second, all men can unite in a belief in God. The recent study of the religions of the world known as Comparative Religions makes clear that peoples of all revealed religions believe in God as the creator and source of life. Although the names of God are many: Ahura Mazda, Jehovah, Allah, or God, they mean the same thing. It is the conditions of social evolution and the impossibility for a world-sharing of knowledge until very recent times, that has resulted in the antagonism of the world's faiths. We can now see that there is no basis for this antagonism except prejudice, fallacious doctrines, and traditions carefully promoted by the denominational systems. Spiritually, all men have a basis for uniting. Men can unite in the knowledge of the oneness of God.

Third, as part of this world religious heritage, we find that all men believe in man as the highest form of creation and that worship of God can best be expressed in service to one's fellow-man. When we add this great fact to the scientific fact of equal innate capacity in all racial groups, we find that the oneness of mankind stares us in the face. All men can unite because mankind is one.

#### A BASIS FOR WORLD UNITY

Only on these three cultural and spiritual facts is there an obvious basis for world unity. For even the inventions which make unity practicable are an outgrowth of these facts. It is therefore possible to create a world civilization, for we have

at hand the latent materials for the promulgation of a universal concept of man.

What therefore can we do? We must analyze and strive to eradicate prejudice. Any social form which keeps men apart, which is contrary to a universal desire for happiness, or contrary to the oneness of religion and the oneness of mankind, is a betrayal of man and a stumbling stone to the natural achievement of world civilization and a world government. We must fight prejudices of religion, race, and creed. Positively, we must strive for world unity.

After much consideration of this problem, I have become convinced that the spiritual impulse, though it may not achieve widespread immediate results, is the only agency for creating the spirit that would enable a world federation to function. As we noted previously, every government is based on a spirit that upholds a concept of man. We must achieve a spirit that will create and reinforce universal rights for men.

The Bahá'í Faith is the only world faith consciously promulgating the oneness of religion and the oneness of mankind as the basis for world civilization. The Writings of Bahá'u'lláh, the Founder of the Bahá'í Faith, show how we can solve the problem of world sovereignty and provide a rule of justice for all peoples.

Clearly defined in the teachings of Bahá'u'lláh is a spiritual-democratic concept of man. The Bahá'í Faith achieves the spiritual regeneration of the individual and has the divine power to unite people of all types, background, race, and religion. It not only formulates a valid universal concept of man, but harnesses the energy of people to work for the concrete realization of a world order. And Bahá'u'lláh has created that spirit of unity and devotion which makes it possible to attain.

"The long ages of infancy and childhood, through which the human race had to pass, have receded into the background. Humanity is now experiencing the commotions invariably associated with the most turbulent stage of its evolution, the stage of adolescence, when the impetuosity of youth and its vehemence reach their climax, and must gradually be superseded by the calmness, the wisdom, and the maturity that characterize the stage of manhood. Then will the human race reach that stature of ripeness which will enable it to acquire all the powers and capacities upon which its ultimate development must depend.

"Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successfully attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

"A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving." (Shoghi Effendi, *The Unfoldment of World Civilization*)

# TESTAMENT OF FRIENDSHIP

## BOOK REVIEW

*Marion Holley*

WHEN first I picked up *Testament of Friendship*, I did so innocently enough, knowing only that I should find in Vera Brittain an old acquaintance whose vivid and poignant style, and keen perception of the sad madness of our world would, in all likelihood, give me some rest and satisfaction. For in these days, contrary to the prevailing mood that books and theatres should only make one laugh, my taste requires a soberer truth in which suffering may be shared, not relegated.

But this book was not alone Vera Brittain, as I had known her in *Testament of Youth*, one who had experienced in the loss and unforgettable pain of war a terrible weariness, and yet, through youth's persistent energy, had rebuilt her self and her perspective, from which she could both create literature and make some contribution to her generation's prospects. No, this book was another reality, another personality, so strong and vital and courageous and altogether good, that its author could justly say of Winifred Holtby, her friend, "She was a . . . saint . . ."

I do not know whether others may find in this biography the same excitement which was mine, to recognize in Winifred Holtby the embodiment of the best of a period, that little space between one war and another which was her life's maturity, from Oxford days in 1920 to the consummate achievement of *South Riding*, finished less than a month before her death in 1935.

Already the characteristics of those two post-war decades have faded from our view, obliterated by the crashing tragedy and swirl of events so confusing, so overwhelming and catastrophic, that not even the simplest-minded of us may longer doubt that "we stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the birth-pangs of the new."<sup>1</sup> Our thoughts and powers are already engulfed in the struggle which Winifred Holtby, like so many others of her generation, strove to avert.

<sup>1</sup>Shoghi Effendi.

In the clamor of these "fateful forties" we do not hear her voice, patiently interpreting her convictions to countless audiences of the League of Nations Union. "As the Christian ethic was to our fathers, so is the idea of world unity to us today. . . . There's never been a lack of men willing to die bravely. The trouble is to find a few able to live sensibly." And again in letter after letter, as in this one from Geneva, "For I am quite sure of this, that if the League should break to-morrow—though I do not think it will—there will be no time for fruitless regret nor bitterness. We shall simply realize that we did not dig deep enough; that we tried to impose upon the shifting sands of hereditary suspicion and jealousy a false structure of unity condemned to fall; and that if we believe, as I believe, that human personality has the power to triumph over the heritage of its own folly, we must go back to our own countries and teach, not to the children who were reared to those antagonisms, but to the sons and daughters that shall be born to us, the lessons that our own mistakes have taught us."

She rested her best hopes upon such education and with pen and tongue, as journalist, teacher, and committee-member, from Hyde Park to South Africa, she spent her force in an untiring crusade. She espoused the cause of race minorities, of the friendless and deprived, and even in her personal life lavished her imagination and resources to nourish a host of friends and chance acquaintances who came to depend upon her strength and generosity. To Vera Brittain she seemed to possess a "deplorable exploitability," the inevitable product of a "sensitive social conscience" and measureless, profound compassion. Her pity was incurable; through it her energies were dissipated, her best novels unwritten and forever lost. To one who expostulated she wrote: "I cannot see your jacarandas because of the mist in my eyes that rises from the tears of my friends in poverty and bitterness and hatred."

Today we have lived to see the collapse of the League of Nations, the futility of that system of education which failed to probe to the roots of action or aspire to the heights of impersonal and noble purpose, and we have lived to submit to an uprush of passion and bitter prejudice which no one, five years dead, could even imagine. The vitality which Winifred Holtby so greatly dispensed, the faith she

nurtured so bravely in that cynic world, all her words and all her life were swept away, not by premature death at the age of thirty-seven, but in the irresistible tide of human negligence and catastrophe which is swallowing up in its path every institution and dear tradition created by Europeans through a millenium.

Although she could no more predict this end than her contemporaries, I think she guessed it. "Even if we live to see Europe lose herself in the shadows of another dark age, our great-grandchildren will see the Renaissance—and for them we must keep the torch burning." And despite the bright promise of her literary genius which, like an eager, restless flame, burned to be writing itself in story, poetry, or play, I think she did not really regret her divided life. For Winifred Holtby was the instrument, perhaps unknowingly so, of the destiny of her time, and her deeds speak to the truth of Bahá'u'lláh's joyful affirmation: "*We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration.*"

*Testament of Friendship* is a clear-cut witness of "new life"; in it we may learn to find, if we will, the noblest cause in justice, though we cannot, more than Winifred Holtby, escape its price. "Why, Rosalind, what great new thing was ever born but when for this cause a man would leave his father and mother and sister and lover, even, if need be, his own life, to serve it?"

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*Note:* All excerpts from *Testament of Friendship* by Vera Brittain, Macmillan, 1940, and from *Letters to a Friend* by Winifred Holtby, Macmillan, 1938.

# BAHA'I LESSONS

## "The Father Hath Come"

### I. God reveals Himself to man through Manifestation.

God is above comprehension, *Gl* 3, 46-47, 49; *Īqán* 98-99.

Man can only comprehend attributes, qualities, *SAQ* 255-7, 167-70.

Man can only know God through attributes of His Manifestations,  
*Gl* 47, 49-50 (*Īqán* 98-100); *SAQ* 170-72; 257-8; 270.

Each Manifestation endowed with all Names of God, *Gl* 48-49  
(*Īqán* 103-4).

Meaning of "I am God," *Gl* 54-55 (*Īqán* 178-180); *Gl* 66-67.

Oneness of Manifestations with the Word, *Gl* 50-52 (*Īqán* 152-4); *Īqán* 161-3; *SAQ* 174, 178.

Station of distinction, *Gl* 52-54 (*Īqán* 176-8); *Īqán* 20-21.

Measure of Revelation, *Gl* 87-88, 78-81, 76-77; *WOB* 117.

Tree of Revelation grows, *SAQ* 141; *WOB* 114, 163-4.

Station of Reality of Prophethood has neither beginning nor end,  
*SAQ* 174-5, 179, 132-4, 254.

Individuality of Manifestation is phenomenal, *SAQ* 173, 175.

Individuality is Place of Manifestation, *SAQ* 145.

How individuality and Reality are one, *SAQ* 177-9, 97-8; *SA of W* 14:275.

### II. Jesus spoke of God by the Name of "Father."

Described God as "Father," *John* 8:41-49; 6:27.

Father greater than all, *John* 10:29; *Mark* 14:36.

Prayed to the Father, *Luke* 22:42; 23:34, 46; *Matt.* 6:6,9; *John* 12:27,28; 17.

Christ and the Father are one, *John* 10:30.

The Father in Christ, *John* 10:37-38; 14:10; 17:21-26.

The Father to be seen through Christ, *John* 6:46; 14:9,6,7.

Father glorified in the Son, *John* 14:13.

Christ's Message received from Father, *John* 10:18; 8:28; 14:24.

Christ ascended to His Father, *John* 14:28; 20:17; 16:28.

Father known only through the Son, *Matt.* 11:27; *John* 14:6.

Son to come in the Glory of His Father, *Matt.* 16:27-28.

Glory not yet revealed; but to come, *Matt.* 16:26-28; 24:30-31.

Father will give another Comforter, *John* 14:16, 17; 15:26-27.

His Kingdom to come, *Matt.* 16:28; 6:10; 25:31-34; 12:32.

### III. 'Abdu'l-Bahá clarifies meaning of "Father" and of "Son."

Place of individuality of Manifestation called the "Son" in Christ,

*SAQ* 131, 145.

Measure of Son's Revelation relative to Bahá'u'lláh's, *SAQ* 141.

Significance of the Trinity as oneness of perfections, *SAQ* 129-131.

Sun of Reality is the Essence, *SAQ* 131, 242.

Bahá'u'lláh's Manifestation is the perfect Appearance, *SAQ* 141.

Holy Reality of Prophethood, the "Father," *SAQ* 131, 242, 175;

*Wisdom* 19-21.

"The Father is in Me," oneness of Christ's individual reality with

Holy Reality, *John* 14:7-11 (Cf *SAQ* 131, 145, 242, 96-98;

*Prom* 168-9).

God does not incarnate Himself, *SAQ* 169 (see also *Gl* 49).

### IV. In Bahá'u'lláh the Father hath come to earth.

Prophecy of His coming, *Isaiah* 9:6 (*New Era* 262-3); *Matt.*

21:33-41.

Return of Son in His Kingdom in Glory of Father, *WOB* 104;

*New Era* 268, 274.

The Day of God Himself, *Íqán* 143; *Gl* 10-11; *WOB* 106; *New*

*Era* 155.

Bahá'u'lláh, the return of Christ, *WOB* 139; the Comforter, the

Spirit of Truth, Jehovah, Desire of the world, the Word, *WOB*

104, 106, 133.

Holy Spirit today, the Most Great Spirit, *WOB* 109.

Bahá'u'lláh, the Father, *WOB* 104 (BS # 49, p. 125); *Era* 154.

Son did not reveal full effulgence of Father, *WOB* 104.

Supreme Manifestation of God, Bahá'u'lláh, *WOB* 128 (Cf *SAQ*

141).



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## WITH OUR READERS

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INTERESTING and helpful comments continue to come from our readers. One of the Cleveland friends writes: "I can't tell you how much I enjoy our magazine now and how helpful it is in our community meetings, and as a means of introduction and contacts for the Cause." Do others agree? Another friend writes from Santa Rosa: "Enclosed find money order . . . for your very fine magazine. After reading it the cob-web of war news one hears over the radio and reads in papers and magazines is cleared away."

The success of the Milwaukee community in building up the subscription list in that community may offer a helpful suggestion to others. Miss Helen Keisch writes: "Our Spiritual Assembly voted to appoint me to enroll new subscribers for the WORLD ORDER MAGAZINE. So I wish to tell you what I did with those September copies that were sent to the Assembly. You sent us 50 copies. Twelve were sold before they were turned over to me, and then with every new subscription I

gave one September copy free. Is that what you wanted me to do? Up-to-date there are 16 new subscribers enrolled and some still pending." And our business manager says that Miss Keisch has sent in 27 new subscriptions in all.

A somewhat different experience is reported from another city where the secretary has been trying to build up news-stands sales. She writes: "Wherever I have placed these books the people have tried to get them across, have been cooperating and interested. However, the complaint is that they are beyond the comprehension of those who know nothing of the Bahá'í Revelation. I have given the Message to the clerks at the book stalls."

We should like to hear from others who have tried to build up news-stand sales. Has any one been successful? Has any one suggestions as to how to make WORLD ORDER attractive to the general public? Since changing the form of the magazine it has been the policy of the editors to make WORLD ORDER first of all

valuable and stimulating to Bahá'ís themselves and useful to them in planning programs for meetings and study classes; and second to provide, in handy form, material that can be given to those who have learned something about the Cause. Probably everything in an issue will not appeal to everyone and different issues will appeal to different types of people. This issue, devoted largely to the subject of immortality, will, we believe, have a wide appeal since that is a subject of almost universal interest.

These few words from Phoenix, Arizona speak volumes: "I certainly do enjoy WORLD ORDER." And this comment from Riverton, N. J., reminds us to ask you again to send us short helpful experiences of your own such as the incident referred to here: "I like the WORLD ORDER in its present form very much. The *Answers to World Questions* is splendid and we always study them carefully, also the study outlines. The letter about Laura Jones and her Tablet was helpful to me."

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And here are excerpts from a letter from one of our Braille

transcribers which speaks for itself:

"The *Bahá'í Lessons* covering such widely, such needed and well-balanced subjects will not only help to concentrate study for which I have now so little time, but will also furnish without lengthy research, material which can be used in Braille correspondence. *Bahá'í Answers* and *Bahá'í Truths* seem particularly adapted for Braille transcriptions. Blind folks are deeply interested in the present-day problems such as are covered in the April issue of the magazine under *Bahá'í Answers*.

"As to *Divine Art of Living*, its title will appeal very much to blind folks. I am hoping it can be transcribed and bound in one volume. There is need, in my opinion, of a compilation of just that size. A large volume, in full size Braille paper, usually contains not more than one hundred pages, and each page 145 to 155 words. It is possible when all goes well to transcribe such material in about four to five weeks. Other transcribers would do this more quickly as all of them have two good hands; I can use the right only."

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Immortality is the theme for

this January issue and the leading article is by Stanwood Cobb, one of our editors and principal of the Chevy Chase School near Washington, D. C. Mr. Cobb has long been connected with the Cause and with the BAHÁ'Í MAGAZINE in its various forms and under its successive titles. We offer no apologies for reprinting this and occasionally other articles from THE STAR OF THE WEST since there is so much valuable material in those old numbers and since many of the newer believers do not have access to them.

Other articles are: *An Approach to World Government*, by William Kenneth Christian, whose work appears frequently in

WORLD ORDER; *The Secret of Prayer*, by Kathrine Baldwin; and a personal testimony *My Convictions*, by Augustus Thorndike Sawyer, of Three Rivers, Massachusetts.

The regular departments continue: a book review on *Testament of Friendship*, by Marion Holley whose articles are well known to Bahá'ís; *The Divine Art of Living*, now in its tenth installment, compiled by Mrs. Mabel Paine of Urbana, Illinois; *Bahá'í Answers to World Questions*, compiled by Mrs. Bertha Hyde Kirkpatrick of Olivet, Michigan, and *Bahá'í Lessons*, prepared by Mrs. Alice Simmons Cox, Peoria, Illinois.

THE EDITORS

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Now surely, if ever, is the time for us, the chosen ones of Bahá'u'lláh and the bearers of His Message to the world, to endeavor by day and by night, to deepen, first and foremost, the Spirit of His Cause in our own individual lives, and then labor, and labor incessantly to exemplify in all our dealings with our fellow-men that noble Spirit of which His beloved Son 'Abdu'l-Bahá has been all the days of His life a true and unique exponent. The sayings of our beloved Master have been noised abroad, His name has filled all regions, and the eyes of mankind are now turned expectant towards His disciples who bear His name and profess His teachings.—SHOCHÍ EFFENDI.

# WORLD ORDER

## THE BAHÁ'Í MAGAZINE

VOLUME VI

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NUMBER II

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### *Youth and a New World Order*

THE NEW SPIRIT OF RELIGION GATHERS FORCE  
IN THE DESPERATE HEART OF YOUTH

#### I

### THE NEW WORLD

*Margaret Swengel*

YOUTH and the New World! An amazing statement! What does the analysis show? Who are the youth today? What are their characteristics? What are the features of this New World?

We youth? We are the disillusioned, the cynical, the irresponsible offspring of that World War period of twenty-seven years ago—of that jazz period which followed that war—of that depression period of the early 1930's. We are the youth who have nothing in which to believe. We have had no religious training. We aren't on speaking terms with the great religious legends. We don't believe in the value of manual

work. We are the youth who have gone through schools where old pedagogical disciplines have been abolished. Very little has been demanded of us, and we have given very little. We have been busy, rushing ourselves doing insignificant things. We know nothing, and we have been given no stimuli to learn.

We are the youth who have had no moral training. Our parents lost their moral standards in the period of repercussion following the war. Schools have not helped us as there was no agreement as to what moral truths could be taught. Sunday schools for us meant not moral guidance and study, but rather they signified cut-out and color pictures.

We are the *youth*!

And the New World? The world of war, of hatred, of suppression, of economic viciousness, of industrial madness. Nothing is right, and the changes in progress are not attractive.

Thus it is—or almost. One factor has been omitted. We youth, in spite of our disillusionment, our cynicism, our irresponsiveness, have a groping, a wanting for something better. We don't know from where such a groping comes—we can't analyze it—we don't rationally believe in it; but there it is.

We want to believe. We want a religion which we can follow. We want to know moral truths and to guide our lives by them. We want war to cease. We want to disentangle and solve the economic troubles. We want to reform society.

We want to see that New World in which racial prejudice will be no more, in which economic inequalities will be unknown, in which war will be an impossibility, in which men and women will have equal recognition and rights.

We will most willingly give up our cynicism, our disillusionments; we will assume responsibilities. We aren't pleased with ourselves. We aren't happy. We want to help, to learn, to *believe*.

## II

## THE GREATEST CHALLENGE

*Pari Zia-Walrath*

Jazz, discordant, confusing, symbolizes the state in which youth finds itself today. Youth is faced with the problem which its elders could not solve. Youth is experiencing the condition of the world precipitated by its preceding generation. Youth has become heir to a world which is economically, socially, politically and religiously in a state of complete collapse. What now? How can youth hope to rebuild our broken-down civilization? Will it be worth rebuilding; can it be rebuilt so that it will not fall into ruin again in a few decades?

Innately youth is full of enthusiasm, courage, love of adventure, anxious to conquer new frontiers, ready for every challenge. The establishment of a "New World Order"—this is the greatest challenge which has been presented to youth. Not a World Order built upon the present foundations, but a World Order based on the teachings of the Prophet for this day. A World Order inspired by the faith of a religion which fulfills the needs of this ailing civilization—a religion which youth can accept, a religion which is practical, logical and scientific in its teachings and yet is capable of lifting man to his highest spiritual capacity.

The youth who follows the teachings of Bahá'u'lláh has the power to accept this challenge. The youth of the Bahá'í Faith is capable of answering the questions presented by modern problems. Civilization can and will be rebuilt. When man is motivated by the teachings of true religion, the barriers which now stand in the path of World Unity will entirely disappear. Prejudice, hatred, the thirst for power, will be things

of the past. Then can the nations of the world unite under the banner of one standard.

Bahá'u'lláh's plan for a New World Order does not merely mean the brotherly relations and good will of the peoples of the world. It is the binding together of the nations into a World Commonwealth working for the benefit of all mankind:—a World Order in which the departments of Government will be represented by a World Legislature and an International Tribunal, making and enforcing laws which will benefit and satisfy the needs of the individual Nations. This is a crusade in which youth can fight. This is a challenge which will answer the question: Can peace and order arise from the chaos of present conditions? This is the note which will bind together the discords of current inharmonies.

To youth, the teachings of Bahá'u'lláh are as a Great Symphony rising out of a jumbled, jazzed era, fulfilling to them the promise of God that all mankind shall live in peace and harmony in a unified world.

### III

#### A SPIRITUAL REGENERATION

*Betty Scheffler*

As YOUTH we are constantly being reminded of the responsibilities we shall be called upon to assume as future participants in world affairs, but are we considering seriously enough the nature of the problems we shall meet? Surely we all agree that world conditions are becoming no less complex. All authorities must agree that the coming few years will see either the destruction of civilization as we know it, or the revelation of a new spirit of unity and cooperation among the peoples of the world, which seems to be the only answer if we would save ourselves from self-annihilation. Thus far no such bul-

wark has been erected against wars that are rapidly involving all of the countries in the world. Man seems to be unable to find escape from the plague which, if it is allowed to spread, will destroy the happiness and life of every human being. Society today, a victim of the greed and selfishness of a materialistic age, finds itself groping for the solution, which we are coming to realize is not to be found in any of the plans or schemes which the human mind has been able to devise.

We are realizing too that until individuals can, first of all, combine upon one plan of action and agree that therein lies the only genuine solution, all hope of peace and harmony must be abandoned. But along with this agreement upon an idea must be the development of an ability in men to make a spirit of love and service to their fellow men a motivating force in their lives, so that their very natures and characters become changed.

The Bahá'ís believe that a secure and permanent foundation for peace in the world can only be established through a great spiritual regeneration touching the very soul of humanity. The Bahá'ís, as believers that the power of religion to establish Divine Law is a master force in human affairs, are confident that this regeneration in the hearts of men is already taking place. They believe that this spirit, because it is a part of Divine inspiration and revelation, is the only power equal to the task of effecting a real change in human nature, making unity and agreement possible. A new understanding of moral and ethical standards must come again through the establishment of the spirit of religion as the guiding force in human will. Only through the recognition of the true civilizing influences and obedience to spiritual law as commanded by the Messengers of God, can humanity find the solution to the problems which in the past have seemed unsolvable.



The teachings of Bahá'u'lláh do not constitute a utopian plan that will overnight banish war and suffering from the face of the earth. They are not a magic formula which we can only verbally accept and experiment with. Our belief in these teachings can be demonstrated by our deeds alone. Only through the kind of life we lead can we effectively prove our acceptance of the teachings of Bahá'u'lláh, and only then can they become an unassailable foundation for world order. Bahá'u'lláh has said, "The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life." And again, "The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book." The Bahá'í restatement of religion should be studied by every youth in the world today, for nowhere else has there appeared any plan for world stabilization and reconstruction.

#### IV

### A WORKABLE PLAN

*Annamarie K. Honnold*

TODAY the majority of our thinking youth stand puzzled to the point of pessimism. This pessimism creates the inability to act with certitude in any constructive channel. The present forebodes a gloomy future. The forces of evil are on the march. Youth asks, "Where do we go from here?"

But there is a group, known as Bahá'ís, who, though as yet in the minority, do not share this despair. Anyone who has not studied deeply into the lives and writings of the Bahá'í Leaders may brand this group as being foolishly optimistic. How can these Bahá'ís talk with such joy and assurance about a coming world order when our planet is falling into more and more disorder?

A thorough study of the Bahá'í teachings has solved for Bahá'í youth many of the baffling problems of the day. They have come to regard Bahá'u'lláh as God's modern Manifestation and Teacher; and this Manifestation already in the last century conceived a workable plan for a new world order destined to establish at last "peace on earth." And so today the Bahá'ís see the forces of destruction eradicating an old order of imperialism and nationalism, while simultaneously there evolves a new order of internationalism and world federalism. Bahá'ís expect that periods of transition are fraught with difficulties, and so they are not surprised at present-day happenings. They are not concerned with momentary victories and defeats on the battlegrounds of the world. They side with no partisan interest. To align themselves with any political groups would defeat their ultimate purpose; their undivided attention is on the well-being of the entire human race. To them this goal can be achieved only through true cooperation and the unification of all peoples, regardless of who they are or where they live. The present wars do not shatter their belief in God. Indeed, belief is strengthened by the realization that a just God is educating man by permitting him to taste the bitter fruits of his own sowing. Bahá'í youth are aware that the world is an organism; either it must function for the good of the whole or the innocent will suffer with the guilty. There exists for these youth no conflict between obedience to their religion and to their governments; for their religion teaches them the virtue and necessity of order. To defy their governments would be to create anarchy. In addition, they find no conflict among the fundamental teachings of the "various religions"; for in reality these are only one. By the process of progressive revelation, man has gradually become more educated, until today, he is ready to

learn of his essential unity with all other human beings.

In like proportion as the mind is freed from perplexities, so also the body, mind, and heart are made ready to act constructively and with certitude. Since society is no better than the sum total of the individuals composing it, the first work of Bahá'í youth is to perfect their inner selves, in the same way that the scientist constantly strives to perfect his instrument. As far as possible they must make themselves the embodiment of justice, equality, purity, love, and unity—prerequisites of a stable and enduring world order. With absolute trust in God and in His will, and with the knowledge derived from experience of the efficacy of prayer, they strive to overcome their shortcomings. Accompanying their process of self-education, they, however, see also their duty to proclaim and put into effect Bahá'u'lláh's world-embracing plan for world order—a plan with social, religious, economic, racial, and political reforms.

This two-fold educational process leaves no time for modern boredom. In the twentieth century, worlds lie waiting to be conquered, and time is precious. Today Bahá'í youth are more keenly aware than ever before of the great privilege that comes with the knowledge of Bahá'u'lláh and His plan. Their whole beings, freed from the inertia of perplexity, know their fullest joy only in constructive activity to erect the new world order of Bahá'u'lláh.

## V

### THE STRAIGHT PATH, NOT THE SHORT CUT

*Mae G. Dyer*

IN THESE turbulent times, the ranks of the youth of the world are being invaded by those who would capitalize on the en-

thusiasm and the tireless devotion of the youthful spirit that has been aroused in the name of justice.

Short cuts and so-called simplified methods are being offered to the earnest young person who desires to make this a better world in which to live. How often, though, these plans prove to be for only a very small world, a personal world, in which the selfish interests of a few are considered! And the short cuts and simplified methods of attaining peace and happiness involve so much in the way of personal attachment that even the most alert young person may find himself enmeshed in a web of political intrigue, although his own motives be entirely idealistic.

The plan for the realization of an abundant life, for great happiness in a world at peace, has been in existence ever since the Divine Creator gave the precious ingredients into the keeping of man. And, through all the countless fires and floods that man has blindly brought upon himself and his fellow beings, this plan has survived. Because of His great love for His creation, God has sent His Divine Messengers who from time to time have brought the plan to light again, and further explained its ingredients, and how to use them wisely. Such simple ingredients, love, faith, honesty, devotion to God. So simple, in fact, that they must have been overlooked by those who would interrupt the fulfillment of the Divine Plan.

In a very recent communication, Shoghi Effendi has told the Bahá'í Community that the time has come to close ranks. To every Bahá'í youth, and to every young person everywhere, this is a challenge, to be met with all the fiery determination, all the tireless devotion that characterizes the youthful spirit.

Young people everywhere, and the young in heart, all in fact who are still progressing, may unite in a great dynamic

effort to indeed close ranks against negative forces, and with eyes front and on a very definite goal, march forth confidently. Bahá'u'lláh has called us all to unity and the Bahá'í Message is described in words of 'Abdu'l-Bahá as . . . "the ancient path cleared of the debris of imagination and superstitions of men, of the debris of strife and misunderstanding and again made a clear path to the sincere seeker, that he may enter therein in assurance and find that the word of God is one word, though the speakers were many."

The brilliance of this "one word" can and will light the path and with its assurance, the ranks of the youth of the world can be freed from the confusion of doubt and disillusionment, can shoulder responsibilities of building a New World Order, even in the face of the man-made destruction that is burning its way into the very core of the old world.

## VI

### LIVING THE LIFE

*Roberta Kaley Christian*

"LIVING THE LIFE" is a phrase common among Bahá'ís. It means, exactly, to follow the instructions of Bahá'u'lláh for individual conduct.

There are, roughly, five ways in which the individual may attain to the spiritual kingdom, namely: Love, Devotion to God Without Compromise, Purity, Humility and Obedience, and Self-Realization, or Perfect Attunement.

Does it seem too altruistic to try to love all humanity? All are of God's creation; by loving and serving the greatest of His works, man, we may demonstrate our great and consuming love for Him.

To love God and to become a living example of such love brings us to our second point, *Absolute Devotion to God*. The

surest method of acquiring this devotion is, initially, through prayer and meditation, which are the sustenance of the spirit. Without them, there can be no spiritual life. This prayerful attitude becomes habitual, so that every act, every thought, is a thing of the spirit. When this occurs, we have attained the boon of "Radiant Acquiescence" to the will of God. This attribute is present in all the beloved of God. Christ demonstrated it, as did the Báb, Bahá'u'lláh, and the thousands of martyrs whose lives have been a sacrifice down through the ages to the Cause of God.

The third step in living the life is *Purity*. Here again we find it almost impossible to accomplish save through prayer and consecration. All that is not pure within us becomes an obstruction in the path of the Holy Spirit and serves only to cloud our horizons and blind us to Truth, so that we become less perfect reflectors of the attributes of God. Only by constant effort are we able to discard all that is not of God within us. But this we must do, to make room for the bounty and grace which is ours because of God's great love for us. We must be instruments in His Hands and in His Service, and as such must contain no unclean or imperfect aspect, in thought, word or deed.

We come now to *Humility and Obedience*. In America, the individual personality is over-emphasized. How then can we learn humility and unquestioning obedience to authority—traits which are absolutely foreign to our conditioned temperaments? First of all, through application of one of the basic principles of the Bahá'í Faith, the independent investigation of truth, we become convinced of the divinely inspired authority of the Manifestations, the Báb and Bahá'u'lláh, and of the "perfect Exemplar," 'Abdu'l-Bahá, and of the successor whom He appointed first Guardian of the Faith in His will,

Shoghi Effendi. Once we become convinced intellectually as well as instinctively of this authority, learning to be humble and obedient is a matter of acquiring a new set of habits. Recognizing this Divine authority we learn to accept suggestions and directions from this source without question. It is simply learning how to submit one's ego to the Divine Law as indicated to man through God's Mouthpieces. Once we realize that of ourselves we are nothing, humility becomes an essential part of our character; through it, we become glorified and achieve that Purity and that Love and that ability to serve which is the Bahá'í Glory.

*Self-Realization* comes to the Bahá'í in an entirely new aspect. The more we strive for perfection, the closer we come to God. The desire of the Bahá'í to live the life becomes the motive force which lends meaning and significance to his existence and makes of him a shining light in darkness, a beacon to all the world. Through this way of living, he becomes a stone upon which the foundation of a New World Order may be established. He is a rock to the weary, and healer to the sick; eyes to the blind and voice to the dumb. He is a mirror to reflect the Glory of God into the lives of men. Knowing that he has come from God, he sets his face to his origin and returns to it, fulfilled, complete and sanctified.

## VII

### A UNIQUE POSITION

*Margaret Kunz Ruhe*

AS BAHÁ'Í YOUTH, we today occupy a truly unique position in the world. We belong simultaneously to two entirely distinct orders. We are a part of that new, glorious World Order of Bahá'u'lláh, and at the same time we are a part of the dying, crumbling order which is disintegrating all about us. Bahá'í

youth have challenging responsibilities in each of these orders—the new and the old. Let us examine our respective roles in each.

Today we stand at the threshold of the New World Order of Bahá'u'lláh and we can look ahead to the bright lights of the future. What do we see? We see our Faith, which we recognize as the pivot around which the new order will evolve, slowly emerging from its present “unmitigated obscurity,” passing through the stage of “active repression” until it reaches “complete emancipation.” From an independent Faith, it will become the World Religion. Finally the culmination will be reached with the emergence of the world-wide Bahá'í commonwealth “animated wholly by the spirit, and operating solely in direct conformity with the laws and principles of Bahá'u'lláh.” Bahá'í youth will necessarily play an important part in bringing about this growth and progress within our Faith. Ours is the task to guard the Faith, and to prevent it from being influenced by or in any way reflecting the outside world with its meannesses, prejudices, and injustices. Bahá'í youth must constantly strengthen their faith in Bahá'u'lláh, and completely absorb themselves in the Bahá'í art of living so that they can withstand the cold winds blowing from the outer dark areas. We must “close our ranks” and promote unity within the Bahá'í community if we would further its ascendancy.

Within our Bahá'í groups, it is perhaps relatively easy to show forth a spirit of love, fellowship, and friendship. Bahá'í communities are oases of light and warmth in a black world, and while in their atmosphere, we can hold aloft the torch of noble living. But when we find ourselves in that other world, the dying, troubled, confused world about us, we meet a new challenge, for as Bahá'í youth it is our task to spread



constructive, positive ideas in a world festering with destructive, negative, hopeless concepts. It is the duty of each of us who calls himself a Bahá'í youth to be a focus of faith, confidence, hope, and joy. We must spread reassurance and hopefulness, and by our lives prove that we do belong to that new race of men of which Shoghi Effendi speaks in *The Advent of Divine Justice*. It is well to remember that mental states are as infectious as physical conditions. Just as you can pass on a good strong case of whooping cough to your neighbors so likewise you can transfer a spirit of hope and faith in the coming new world order. 'Abdu'l-Bahá writes, "Should any one of you enter a city, he should become a center of attraction by reason of his sincerity, his faithfulness, his honesty and fidelity, his truthfulness and loving-kindness towards all the peoples of the world——." Again He says: "The beloved of the Merciful must show forth such character and conduct among His creatures, that the fragrance of their holiness may be shed upon the whole world, and may quicken the dead . . ."

Always in our endeavors, within the Faith and without, we turn to our Guardian, Shoghi Effendi, who gives our efforts direction and meaning, and who stimulates us to greater heights of achievement. Bahá'í youth are included in our Guardian's latest plea: "I appeal to the New World champions of the New World Order of Bahá'u'lláh to stand fast at this tragic hour in the fortunes of mankind and the challenging state of the evolution of the Faith. I beg them to close their ranks jointly, severally, and vow themselves to the incomparably sublime task whose operation must hasten the ascendancy of the beloved Faith and the spiritual redemption of a reconstructed mankind."



## SUPPLICATION

**O** GOD! O GOD! Thou seest that black darkness hath encompassed all the regions, all the countries are burning with the conflagration of dissension and the fire of war and carnage is ignited in the Easts of the earth and the Wests thereof. The blood is being shed, the corpses are outstretched and the heads are decapitated and thrown on the ground in the battlefield.

Lord! Lord! Have pity on these ignorant ones, look upon them with the eye of forgiveness and pardon. Extinguish this fire so that these gloomy clouds covering the horizon may be scattered, the Sun of Reality may shine forth with the rays of conciliation, this darkness be rent asunder and all the countries be illumined with the lights of peace.

Lord! Awaken them from the depths of the sea of animosity, deliver them from these impenetrable darknesses, establish affinity between their hearts and enlighten their eyes with the light of peace and reconciliation.

Lord! Rescue them from the fathomless depths of war and bloodshed! Arouse them out of the gloom of error, rend asunder the veil from their eyes, brighten their hearts with the light of guidance, deal with them through Thy favor and mercy and do not treat them according to Thy justice and wrath through which the backs of the mighty ones are shaken!

Lord! Verily the wars have prolonged, the calamities have increased, and every building hath turned into ruin.

Lord! Verily the breasts are agitated and the souls are convulsed. Have mercy on these poor ones and do not leave them to do with themselves that which they desire!

Lord! Send forth throughout Thy countries humble and

submissive souls, their faces illumined with the rays of guidance, severed from the world, speaking Thy remembrance and praise and diffusing Thy holy fragrances amongst mankind!

Lord! Strengthen their backs, reinforce their loins and dilate their breasts with the signs of Thy most great love.

Lord! Verily they are weak and Thou art the Powerful and the Mighty; and they are impotent and Thou art the Helper and the Merciful!

Lord! Verily the sea of transgression is waving high and these hurricanes will not be calmed down save through Thy boundless grace which hath embraced all the regions!

Lord! Verily the souls are in the deep valleys of lust and nothing will awaken them save Thy most wonderful bounties.

Lord! Dispel these darknesses of temptations and illumine the hearts with the lamp of Thy love, through which all the countries will be enlightened. Confirm those believers who, leaving their countries, their families and their children, travel throughout the regions for the sake of the love of Thy beauty, the diffusion of Thy fragrances and the promulgation of Thy teachings. Be Thou their companion in their loneliness, their helper in a strange land, the remover of their sorrow, the comforter in their calamity, their deliverer in their hardship, the satisfier of their thirst, the healer of their malady and the allayer of the fire of their longing.

Verily, Thou art the Clement, the Possessor of Mercy, and verily Thou art the Compassionate and the Merciful.

‘ABDU’L-BAHÁ

*Haifa, Palestine, April, 1917*



# The Divine Art of Living

*A Compilation*

## CHAPTER ELEVEN

### OBEDIENCE AND HUMILITY

#### OBEDIENCE TO GOD

THE FIRST DUTY prescribed by God for his servants is the recognition of Him Who is the Day-Spring of His Revelation and the fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. . . . It behooveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.

They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. . . . We, verily, have commanded you . . . not to transgress the bounds which the pen of the Most High hath fixed, for these are the breath of life unto all created things. . . .

O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. . . . Were any man to taste the sweetness of the words which the

lips of the All-Merciful have willed to utter, he would, though the treasurers of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the day spring of His bountiful care and loving-kindness. . . .

Think not that we have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice wine with the fingers of might and power. . . . Meditate upon this, O men of insight! (Bahá'u'lláh, *Gleanings*, pp. 330-333)

### OBEDIENCE THROUGH FEAR AND THROUGH LOVE

Schools must first train the children in the principles of religion so that the Promise and the Threat, recorded in the Books of God, may prevent them from the things forbidden and adorn them with the mantle of the commandments. But this in such a measure that it may not injure the children by resulting in ignorant fanaticism and bigotry.

The people of wealth and men of honor and power must have the best possible regard for the respect of Religion. Religion is a manifest light and a strong fortress for the protection and tranquillity of the people of the world. For the fear of God commands people to do that which is just and forbids them that which is evil. If the lamp of religion remain concealed agitation and anarchy will prevail, and the orb of Justice and Equity and the sun of Peace and Tranquillity will be withheld from giving light. Every man of discernment testifies to that which is (here) mentioned. (*Tablets of Bahá'u'lláh*, pp. 53, 125, 126)

O Son of Being! Walk in My statutes for love of Me. . . .

O Son of Man! Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure. (*Hidden Words*)

HUMILITY

Verily, through meekness, man is elevated to the heaven of power; and again pride degrades him to the lowest station of humiliation and abasement. (*Tablets of Bahá'u'lláh*, p. 49)

We are all poor at His door, weak before His power, lowly at His threshold, and we possess the power of neither good nor harm. He is indeed the Confirmer, the Strengtheners, the Benevolent! (*Tablets of 'Abdu'l-Bahá*, p. 314)

Verily I supplicate God to confirm thee in that which He desireth, to protect thee from conceit and self-exaltation and from selfish concerns, to make thee devoted unto Him and resigned unto Him. (*Idem*, p. 137)

If thou art seeking everlasting glory, choose humility in the path of the True One. (*Idem*, p. 214)

O Son of Man! Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.

O Son of Man! Humble thyself before Me that I may graciously visit thee. (*Hidden Words*)

They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. . . . They should conduct themselves in such manner that the earth upon which they tread may never be allowed to address them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath en-

trusted me. Notwithstanding the honor conferred upon me, and the unnumbered evidences of my wealth—a wealth that supplieth the needs of all creation—behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men. . . .

Beseech ye the one true God to grant that ye may taste the savor of such deeds as are performed in His path, and partake of the sweetness of such humility and submissiveness as are shown for His sake. (*Gleanings*, pp. 7-9)

If a person humbles himself for the sake of God before the friends of God, this is humbleness shown to the True One Himself; for this is done by the one as consideration of the other's faith in God. Hence to be humble for the sake of God before another means to be humble before God Himself. In this case, if the other does not behave in like manner, or if he shows forth haughtiness, the discerning man will attain to the loftiness of his own action and to the reward thereof; while the detriment in the action of the other will return to the latter himself. Likewise, if any one acts with haughtiness, that haughtiness will be directed to the True One. (*Tablet by Bahá'u'lláh*, Bahá'í Scriptures, p. 134)

Beware that ye swell not with pride before God and disdainfully reject His loved ones. Defer ye humbly to the faithful, they that have believed in God and in His signs, whose hearts witness to His unity, whose tongues proclaim His oneness, and who speak not except by His leave. Thus do we exhort you with justice, and warn you with truth, lest perchance ye may be awakened. (*Gleanings*, p. 128)

If ye meet the abased or down-trodden, turn not away disdainfully from them, for the King of Glory ever watcheth over them and surroundeth them with such tenderness as none can fathom except them that have suffered their wishes and

desires to be merged in the will of your Lord, the Gracious, the All-Wise. O ye rich ones of the earth! Flee not from the face of the poor that lieth in the dust, nay rather befriend him and suffer him to recount the tale of the woes with which God's inscrutable decree hath caused him to be afflicted. By the righteousness of God! Whilst ye consort with him, the Concourse on high will be looking upon you, will be interceding for you, will be extolling your names and glorifying your action. Blessed are the learned that pride not themselves on their attainments; and well is it with the righteous that mock not the sinful, but rather conceal their misdeeds, so that their own shortcomings may remain unveiled to men's eyes. (*Idem*, pp. 314, 315)

O Son of Spirit! Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore. (*Hidden Words*)

O Son of Being! How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me. (*Idem*)

O Son of Dust! Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. (*Idem*)

He (the seeker) must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vain-glory, must cling unto patience and resignation, observe silence, and refrain from idle talk. For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century. (*Íqán*, p. 193)



## SUBMISSION TO THE WILL OF GOD

I beseech Thee . . . to graciously aid Thy servants and Thy loved ones . . . to fix their gaze at all times upon Thy pleasure, and to yield Thee thanks for the evidences of Thine irrevocable decree. For Thou art, verily, praiseworthy in all that Thou hast done in the past, or wilt do in the future, and art to be obeyed in whatsoever Thou hast wished or wilt wish, and to be loved in all that Thou hast desired or wilt desire. Thou lookest upon them that are dear to Thee with the eyes of Thy loving-kindness, and sendest down for them only that which will profit them through Thy grace and Thy gifts. (Bahá'u'lláh, *Prayers and Meditations*, pp. 238, 239)

If it be Thy pleasure, make me to grow as a tender herb in the meadows of Thy grace, that the gentle winds of Thy will may stir me up and bend me into conformity with Thy pleasure, in such wise that my movement and my stillness may be wholly directed by Thee. (*Idem*, p. 240)

Thine is the command at all times, O Thou who art the Lord of all names and mine is resignation and willing submission to Thy will, O Creator of the heavens! (*Idem*, p. 320)

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 CAN I DOUBT?

*Martha M. Boutwell*

When I see a delicate flower  
 Opening its face to the light,  
 When I glimpse the golden sunshine  
 Pushing away the night,  
 When I hear the beautiful music  
 Which radio swiftly sends,  
 When I grasp with calm assurance  
 The hands of loyal friends,  
 Can I doubt that there is a God?

# Children of the Half-Light

A MESSAGE TO YOUTH

Marcia Steward Atwater

“And it shall come to pass in the last days that I will pour out My Spirit upon all flesh—and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” (*Joel, chap. 2, v. 28*)

Today is the period of these last days, of which Joel speaks—and the young people of today are those young men and women. Is this verse, then, the key to Youth’s amazing imperturbability? For it is the older people, Fathers and Mothers, who, surveying the strife and turmoil of the world, ask, for children, “what is there for them to grow up to?”

Youth does not ask that question for itself—it faces with remarkable calm and fortitude the spectacle of a swiftly changing world. Does it sense the unfolding of a drama that older eyes and ears are unaware of? I think it does—and I believe it has a sense of destiny more forceful and profound than the pressure of appearances would indicate and which otherwise would crush their very spirit. For the youth of today has a destiny—a great—an inconceivably great destiny—that of fathering and mothering the seed of that New Race which Bahá’u’lláh told us would appear “after the wars”—that Race which He wrote would be so marvelous that “it is not meet to discuss it now—the people would not understand.”

Is this why youth surveys a dying civilization with a calm that older people mistake for indifference and apathy? Does it dimly sense a visionary future of such strange beauty that they dare not talk about to their elders?

The young people of today combine in a unique way a quality of Vision with a healthy Realism. If they do not ask any questions it is because they realize that there is no one capable of giving an adequate answer. They see their parents and teachers helpless and bewildered—but, being young, and having hope, youth needs a Cause!

Youth needs a Cause because the very essence of youth is the crusading principle. If it can't find something worth crusading for in a constructive way, it will crusade in search of adventure in a destructive one. For this energy must find a channel of outlet—and too often that outlet is crime or allegiance to movements calculated to appeal to their idealism but which are based on absolutely erroneous hypotheses and manipulated for selfish and subversive ends.

But the Truth can be an adventure! It can be just as dangerous—just as full of soul-stirring risk and high courage—just as demanding of loyalty and heroism and dauntless spirit as the pursuit of any adventure—. For Religion is the *great adventure!* I speak of true Religion—It is not dry and formal and tired and for old people! It is Fire and Light and heroic living every moment of existence! The *greatest* tales of heroism and martyrdom are found in the annals of every great Religion! Why? Because the Fire of the Love of God is a consuming flame. Youth wants God—Youth wants a crusade—Youth wants Livingness, not dead forms. Youth wants Truth—but where is it to find it? Where it has to be sought, at its very source—the Manifestation of God!

Today a cycle is finished and a new cycle has commenced—the cycle of God's latest Manifestation of Himself to mankind. This is the cycle of The Glory of God, Bahá'u'lláh. It is the springtime of that cycle—the period of sacrifice and service and heroism. It is only just past the period of martyrdom,

when thirty-thousand human beings gave their life joyously that this Holy Cause of God might become a Light in the increasing darkness of the ebb-tide of former tradition and forms.

Everything grows, and every growth has a cyclic form. Religion is no exception to this law of God. The Sun of Truth, the Manifestation, rises, like the phenomenal sun, in the East, and spreads its radiance over the West. It is a faint glow of Promise in its dawn—it rises slowly, red with the blood of martyrs, growing brighter and more intense in its warmth until it reaches its zenith where it is the evident Life of mankind—and slowly again it sets—. Again it rises in another pre-ordained period of time—a New Sun, and yet the same Sun. Another Name, yet manifesting the Light and Heat of the same God. Speaking *His* knowledge, radiating *His* Love, energizing anew the earth of men's hearts with *His* energy.

Today youth can understand Religion, for Religion is young again!

Youth understand radio, and can comprehend the principle of the Manifestations of God through this analogy—for They are human radios, chosen by God, through Whom the Divine Voice speaks.

Youth can understand God's great Message of today, Oneness—for it has grown up in an age where the airplane, fast ships, wireless and telephone are uniting the entire world of man into one great family.

Youth can understand the new Law of God, abolition of all prejudice, for it is independent and honest and intellectually free and has shown itself impervious to the pleas of tradition and convention—outworn habits of thought and blind imitation.

It welcomes with laughter and interest the new, the different, the fresh!

But above all, today, youth is seeking—for unconsciously it realizes that there is, somewhere in the universe, something worth seeking *for*. With the unspoiled fresh impulse of young and growing things, it is not hopeless—though to the older thoughtful man or woman, it has little enough to encourage it.

Bahá'u'lláh cries out to youth today, "Come and Crusade for Me—listen to My Words, learn My Laws—new Laws for *your* Age—to make your living a glorious privilege. Enlist under My Banner and know the ecstasy of serving your Lord!"

Children of the Half-Light, poised on the brink of two worlds, the old and the new, step from the darkness into the light of your dreams, for this is the Day when they shall all come true!

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## DEDICATION

*Ruby Dunn MacCurdy*

I ask, O Lord, that Thou wilt make my path so clear to me  
That even in my faltering way my footsteps turn to Thee.

I ask Thee, Lord, that Thou wilt make my lips to sing Thy praise,  
And every word that I may speak, in exaltation raise.

I ask, O Lord, that Thou wilt take the service of my hands  
And bless the work that they may do in this or other lands.

Then take, O Lord, my feet, my hands, my lips, my mind, my all,  
And mould me in Thy wisdom, prepare me for Thy call.

# BAHÁ'Í ANSWERS TO WORLD QUESTIONS

## DO BAHÁ'ÍS HAVE SPECIFIC ETHICAL STANDARDS?

A CHASTE AND HOLY LIFE must be made the controlling principle in the behavior and conduct of all Bahá'ís, both in their social relations with the members of their own community, and in their contact with the world at large. . . . It must be upheld, in all its integrity and implications, in every phase of the life of those who fill the ranks of that Faith, whether in their homes, their travels, their clubs, their societies, their entertainments, their schools and their universities. . . . It must be closely and continually identified with the mission of the Bahá'í youth, both as an element in the life of the Bahá'í community, and as a factor in the future progress and orientation of the youth of their own country.

## WHAT ARE SOME BAHÁ'Í VIRTUES?

Such a chaste and holy life, with its implications of modesty, purity, temperance, decency, and clean-mindedness, involves no less than the exercise of moderation in all that pertains to dress, language, amusements, and all artistic and literary avocations. It demands daily vigilance in the control of one's carnal desires and corrupt inclinations. It calls for the abandonment of a frivolous conduct, with its excessive attachment to trivial and often misdirected pleasures. It requires total abstinence from all alcoholic drinks, from opium, and from similar habit-forming drugs. It condemns the pros-

titution of art and of literature, the practices of nudism and of companionate marriage, infidelity in marital relationships, and all manner of promiscuity, of easy familiarity, and of sexual vices. It can tolerate no compromise with the theories, the standards, the habits, and the excesses of a decadent age. Nay rather it seeks to demonstrate, through the dynamic force of its example, the pernicious character of such theories, the falsity of such standards, the hollowness of such claims, the perversity of such habits, and the sacrilegious character of such excesses. (Shoghi Effendi, *Advent of Divine Justice*, p. 25)

Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasurer to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them who walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm for the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humanity. (Bahá'u'lláh, *Gleanings*, p. 285)

# The Idea of a Christian Society

## BOOK REVIEW

*Garreta Busey*

IN A TIME when several of the most powerful nations of Europe have declared themselves officially hostile to Christianity and have organized themselves on avowedly pagan principles, the contrast which seems to present itself between Christian and pagan societies has led to the examination of our "Western Democracies" in order to see whether or not they are really Christian. Four years ago a group of Canadian clergymen raised such a question in their book "Towards the Christian Revolution,"<sup>1</sup> and answered it in the negative. More recently the question has been asked again by T. S. Eliot, best known as the poet who depicted the aridity of modern culture in *The Wasteland*, one of the most important poems of our times. Subsequently Mr. Eliot became a member of the Church of England.

In his book<sup>2</sup> Mr. Eliot examines the subject coolly, disavowing any attempt at evangelism. He sets out merely to state what he believes a Christian society to be and asks whether we of the western democracies are not deceiving ourselves when we refer to ourselves as "a Christian Society, in contrast to that of Germany or Russia."

A Christian Society, he postulates, is one which is organized in such a way as to make it easy to live according to the teachings of Christ. It is dependent upon a culture and a social attitude consonant with Christian principles. Our present society tolerates Christianity. It is not Christian. Its culture is mainly negative and therefore will not long be able to resist the more positive and thus more forceful cultures to which it is opposed. We shall be faced with the necessity of choice between adopting a pagan or a Christian culture.

What, then, would a Christian Society be? Mr. Eliot defines it in terms of its aim. "It would be a society in which the natural end of man—virtue and well-being in community—is acknowledged for all, and the supernatural end—beatitude—for those who have eyes to see it." Such a society he divides into three elements:

<sup>1</sup> See *World Order*, July, 1940.

<sup>2</sup> *The Idea of a Christian Society*, T. S. Eliot, Harcourt, Brace and Company, 1940.



1. The Christian State, governed by rulers not necessarily chosen because of their eminence as Christians. "It is not primarily the Christianity of the statesman that matters, but their being confined, by the temper and traditions of the people which they rule, to a Christian framework within which to realize their ambitions and advance the prosperity and prestige of their country."

2. The Christian Community, that is to say, the great mass of humanity. These are all those men and women who have little time to think about their religion. They realize it chiefly in their unconscious behavior. The structure of their society must be such that their religious and social life will be integrated and the difficulty of behaving as Christians "will not impose an intolerable strain."

3. The Community of Christians, the cream, so to speak, of practising Christians, those of intellectual and spiritual superiority, whose function it would be to "form the conscious mind and the conscience of the nation." This is the element which, in the pattern set down by Bahá'u'lláh, should be elected to rule.

The State, as Mr. Eliot envisions it, is Christian only by reflection from the people which it governs. The purity of its Christianity must be guarded by the existence of a Church to which the great majority of the people would belong, a Church "established" as is that of England. It would have a hierarchical organization related officially to that of the state; it would reach the smaller communities and their individual members by means of a parochial organization; and in matters of dogma, of faith, and of morals, it would speak with final authority. At times it would be the duty of such a church to rebuke the state for derelictions of policy.

Up to this point, we have been considering a society organized on national lines solely. And yet some sort of supra-national Christianity exists and must be taken into account. The idea of a national church, Mr. Eliot points out, must be balanced with that of a universal church, which he thinks of as something like a supernatural League of Nations. He says: "Unless the National Church is a part of the whole, it has no claim upon me; but a League of Nations which could have a claim upon the devotion of the individual, prior to the claim of his country, is a chimaera which very few persons can even have en-

deavoured to picture to themselves."—Very few persons aside from Bahá'ís, we might rejoin.

There seems to be little essential difference between the Society so far outlined and English society of today, except in the degree of Christianity of its members. For its establishment there would be required only the task of making the great majority of the people Christian, not by profession only but in truth and in deed. Once established, such a society would still be faced with problems which Christianity, even at the height of its power, did not solve. The ancient conflict between church and state would still exist. ("This tension," Mr. Eliot says, "is essential to the idea of a Christian society, and is a distinguishing mark between a Christian and a pagan society.") There would continue to be war between nations, for Mr. Eliot's idea does not transcend nationalism. On the face of it, a state of war seems to be one which imposes an intolerable strain on those who wish to behave as Christians. Moreover, to remove the specific ills of our present society, which Mr. Eliot merely mentions in passing, would require, even with a changed social attitude, a selfless fervor and an extraordinary wisdom on the part of the people. Christ gave no specific teachings for the remedy of such evils, speaking as He did to individuals who lived under conditions very different from those of the modern world.

If we are to depend for the basis of our social structure on revealed Truth, as Mr. Eliot says we must, would it not be wiser to turn to the revelation for this age, which provides specific remedies for many of our problems, and which, in its freshness, brings with it the spiritual impetus for their application. The idea of Bahá'í society exists, well-defined in structure, unified within itself, and world-embracing—a society which will bring to mature fruition the teachings of Christ.

# BAHA'I LESSONS

## Immortality

### I. What is Immortality?

The soft flowing river of immortality, *Gl* 33.

The chalice of immortality, *Gl* 107.

The Day of Resurrection, *Íqán* 143-144.

The water of eternal life, *BS* par. 50.

Eden, *HW* (Arabic) 6.

Death as glad tidings, *HW* (Arabic) 32.

Immortality of martyrs, *HW* (Arabic) 46.

Wine of eternal life, *HW* (Persian) 55, 62.

God as Source of, *Gl* 14.

This is eternal life, *BS* par. 819.

Stream of everlasting life, *HW* (Persian) 37.

Meaning of eternal life, *SAQ* 281.

### II. Assurance of Immortality.

Proofs of, *Prom* 237-238, 253-255, 300-302, 410-413.

Proffered to man, *Gl* 34.

Must needs be other worlds, *Gl* 157-158.

Re-born in this Day, *Gl* 213; *BS* 743; *D. Art of L.* 2.

a. Fate of those not re-born, *Gl* 213; *SAQ* 259.

In this world and hereafter, *Gl* 329.

To God we shall return, *Gl* 345.

What death proffereth, *Gl* 345.

Divine supernatural kingdom, *BS* 736.

'Abdu'l-Bahá on immortality, *Prom* 83-88; *BS* 717.

Paradise and Hell, *SAQ* 259.

Rewards of, *SAQ* 260.

Logical proof of, *SAQ* 261-266.

After destruction of body, *SAQ* 264.

Immortality of children, *SAQ* 279.

Spirit will live forever, *Prom* 413, 258, 300; *HW* (Arabic) 61.

Imperishable glory, *HW* (Persian) 21.

Immortal sovereignty, *HW* (Per) 39, 41.

Freed from death, *HW* (Per) 70.

Destiny of true believer, *Gl* 140-141.

### III. How and When to Prepare.

Must be taught by Prophets of God, *Gl* 156-157; *Íqán* 143.

a. Steps in path, *Íqán* 192-195.

b. Mission of Prophets, *B. Proofs*, 198.

Depends on faith and conduct, *Gl* 170.

a. Souls of infidels, *Gl* 170.

b. Eyes toward Manifestation, *Gl* 171-172; *BS* 649.

c. Requirements, *Prom* 221; *BS* 647.

d. Re-birth through faith, *Íqán* 118-120; *Gl* 337-8; *SAQ* 149.

Revelation of Bahá'u'lláh, *Gl* 183; *Íqán* 144-148.

a. He that faileth, *Íqán* 145.

b. Death is unbelief, *Íqán* 114.

c. Bahá'u'lláh as teacher, *Prom* 223.

Forsake mortal kingdom, *Íqán* 3-4; *BS* 203, 206, 252; *HW* (Arabic) 54, 63.

Must attain Divine Presence, *Íqán* 138, 142, 169-170.

Entrance into, *SAQ* 282.

Must prepare in this life, *Prom* 220-221; *DAL* 9-10; *HW* (Per)

44.

Fellowship with righteous, *HW* (Per) 58.

### IV. Concerning Next World.

Individuality after death, *Gl* 153-155.

Body and spirit after death, *Prom* 301; *DAL* 18.

Soul after death,

a. Its companions and form, *Gl* 155-158.

b. Its evolution, *SAQ* 270-271.

c. Its progress, *SAQ* 272-274, 278.

Souls conscious of each other, *Gl* 169-170.

Rose-garden of unfading splendor, *Gl* 319.

Must remain a mystery, *Gl* 345.

Not a material place, *SAQ* 280.

Mysteries of other world, *S. Valleys*: Knowledge.

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## WITH OUR READERS

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WHERE do copies of WORLD ORDER go? We answer that as far as present conditions of transportation and communication allow they go all over the world. Within a few months three significant letters have come to WORLD ORDER's business manager—one from the University of Heidelberg, one from the Sorbonne, University of Paris, and one from the University of London. All three stated that they missed WORLD ORDER and asked why it had stopped coming. Is it not significant that these three centers of learning in the midst of warring Europe should be inquiring for the little magazine WORLD ORDER? And why was the subscription stopped? Regular readers will remember that we have mentioned the fact that many library subscriptions were stopped because an annual gift of some size designed for library subscriptions to WORLD ORDER had been stopped. Is there any one among our readers who would like to sponsor the renewal of any or all of these three subscriptions?

And while we are speaking of

library subscriptions we want to mention that a friend in Batavia, New York, is doing her bit to renew library subscriptions. WORLD ORDER needs many more subscribers and the world needs the message which WORLD ORDER carries. Mrs. Wood, our business manager, is working to enlarge the subscription list. Are we all helping?

Direct word from our pioneers is always more than welcome and now we have our first word from Alaska. Miss Janet Whitenack writing from Fairbanks mentions especially the value of the articles on Muhammad in the September issue of WORLD ORDER and then adds: "I am very much interested in your book reviews and plan to stock the books which I think will be interesting to my customers. *Security for a Failing World* and *Character* by Stanwood Cobb are fairly popular, and I have found some current books by non-Bahá'ís useful in leading up to a discussion of the Bahá'í Faith. For instance, H. G. Wells' books, and *Not Peace but a Sword*, *Union Now*, and *Wind, Sand and*

*Stars*. I expect to have my first fireside meeting tomorrow night and am terribly excited about it. Have given the Message to many people. But most of them have left Fairbanks."

How much nearer just these few lines make us feel to the writer. Fairbanks becomes something more than a dot on the map—people live there—and not so different from ourselves.

From quite the opposite direction, San Antonio, Texas, comes a warm and appreciative note. Mrs. Katherine Frankland writes: "I cannot tell you how pleased I am with everything about this precious publication; its size, its continued growth, and the splendid study material which we hope to use in our study class which is soon to be resumed for the fall and winter months. This afternoon I am taking the last two copies to the public librarian with whom I have an appointment to discuss the feasibility of displaying the Temple model in the library sometime during November."

In connection with these bits of news from pioneers it seems fitting to reprint the following letter from 'Abdu'l-Bahá first printed in *Star of the West*, volume I:

To the Editors of the *Star of the West*,  
O ye firm ones! O ye steadfast ones!

The publication of *The Star of the West* is conducive to the happiness and beatitude of the friends, for it is a clear mirror in which the pictures of the events and happenings in the Cause, and the news of the progress of the Kingdom throughout the world are reflected and can be observed. Praise flows from the tongue of every growing and firm believer after reading it, for he becomes informed of the events and thoughts.

Unquestionably this publication shall serve the world of humanity. If it is continued, its arena shall become broadened, and it shall attain to such a station as to bring about the unity of the East and of the West.

Do not become discouraged, nor yet dispirited. Show ye firmness and steadfastness, and if possible publish it in larger size and more legible characters.

Upon you be Bahá El Abhá!

(signed) 'Abdu'l-Bahá 'Abbás

How grateful we are to the two believers, Albert Windust and Gertrude Buikema, who had the vision and faith to start the *Star*

of the West. They were pioneers indeed! *Bahá'í News* has taken over part of the function of the "Star" for it gives us most of the "news of the progress of the Kingdom," but we reserve space in this column for personal bits which inspire and draw us nearer together and make us "informed of the events and thoughts." What experience have you had which might help someone? It does not have to be a success story.

This month the editors are featuring a symposium on the Bahá'í Faith by seven of our Bahá'í youth. Margaret Swengel, secretary of the National Bahá'í Youth Committee, lives in Urbana, Illinois; Pari Zia-Walrath of Chicago is a student in Northwestern University and a member of National Bahá'í Youth Committee; Betty Scheffler, an art student in Evanston, Illinois, heads the regional work of Bahá'í youth in the Middle West; Annamarie Kunz Honnold of Brooklyn, New York, is the editor of *Bahá'í Youth*; Mae Dyer is the business manager of *Bahá'í Youth* and lives in Brooklyn also; Roberta Kaley Christian heads

youth regional work in the East and lives in Morrisville, New York; Margaret Kunz Ruhe of Philadelphia is chairman of the National Bahá'í Youth Committee. By the way, do you subscribe to *Bahá'í Youth*? It is well worth while whether or not you are classified as youth. Send forty cents to Mrs. Mae Dyer, 119 Schermerhorn St., Brooklyn, N. Y., for a year's subscription.

Mrs. Marcia Stewart Atwater, who contributes *Children of the Half-Light*, has recently left her home in Southern California and gone as a volunteer teacher to Latin America. Mrs. Mabel Paine continues the compilation "Divine Art of Living," Miss Zoe Meyer of Peoria has prepared the *Bahá'í Lessons* and Mrs. Bertha Kirkpatrick *Bahá'í Answers*. We are glad to include poems by Martha M. Boutwell of Portsmouth, N. H., and Ruby Dunn MacCurdy of Buffalo. Miss Boutwell has contributed her musical gift to Green Acre on many occasions. Miss MacCurdy is a member of the youth group. The book review by Garreta Busey completes the issue.

THE EDITORS

# WORLD ORDER

## THE BAHAI MAGAZINE

VOLUME VI

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### *America's Destiny*

*Bertha Hyde Kirkpatrick*

THE UNION OF THE AMERICAN PEOPLES

FORESHADOWS THE UNION OF MANKIND

'ABDU'L-BAHÁ plainly pointed out on more than one occasion and in many written words that America had an important and leading part to play in bringing about lasting world peace. Some of His pointed words on this subject are these: "May this American Democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the Standard of the Most Great Peace." And further: "The American people are indeed worthy of being the first to build the Tabernacle of the Great Peace, and proclaim the oneness of mankind . . . For America hath developed powers and capacities greater and more wonderful than other nations . . . The American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West for the triumph of its people . . . The American continent gives



signs and evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually." (Citation, *Advent of Divine Justice*, p. 72)

These words thrill us, yet they make us pause and think. For while they remind us of the greatness of America and of the freedom in thought and religion for which ideally she has stood from the beginning and of the equality of opportunity for all races and classes and nationalities which she proclaims, yet by very contrast we are also reminded of her weaknesses and the many occasions wherein her people have failed and still fail to live up to her ideals.

The idea that the American continent has an important part to play in bringing about a new world order, indeed that the Western Hemisphere has been divinely ordained as a cradle of liberty, a place for development along the lines of peace and freedom unhampered by Old World ideas and institutions is not a new one to thoughtful people nor confined to those who follow Bahá'u'lláh. Abraham Lincoln, in a speech which he made on the Revolutionary War and the founding of the United States testified to his belief that America had a gift for the world. On February 21, 1861, he said: "There must have been something more than common that these men struggled for. I am exceedingly anxious that that thing—that something even more than national independence; *that something that held out a great promise to all the people of the world to all time to come*—I am exceedingly anxious that this Union, the Constitution, and the liberties of the people shall be perpetuated in accordance with the original idea for which that struggle was made." And President Roosevelt has said in one of his fireside talks: "There is a mysterious cycle in human events. To some generations much is given. Of others much is ex-

pected. This generation of Americans has a rendezvous with destiny."

### A CLOSER ASSOCIATION WITH LATIN AMERICA

Events which are taking place indicate the truth of the words which Shoghi Effendi wrote more than two years ago in elaborating upon the above words of 'Abdu'l-Bahá: "For . . . however slow and laborious the process, it is becoming increasingly evident that the nation as a whole, whether through the agency of its government or otherwise, is gravitating, under influences it can neither comprehend nor control, towards such associations and policies, wherein, as indicated by 'Abdu'l-Bahá, her true destiny must lie." (*Advent*, p. 73) These "associations and policies" are in a general way, wrote Shoghi Effendi in the same letter, "A closer association with these (Latin American) republics, on the one hand, and an increased participation, in varying degrees, on the other, in the affairs of the whole world." (*Advent*, p. 75)

Let us turn our attention to the first named of these trends, the closer association with our Latin American neighbors. Current literature and newspapers give evidence that this is taking place and that this association tends to be peaceful and of mutual benefit to all. There is an interesting and significant background to this. Preparation for peaceful and friendly intercourse between the Americas has long been going on. Indeed, Mr. William Sanders, chief of the Juridical Division of the Pan American Union, says: "Peace between the peoples of the Americas has always been considered the natural, normal and permanent order of things in the New World." (*International Law and International Peace in the Americas*) Mr. Sanders holds that this spirit of peace, natural to the Americas, must, in order to be effective, have channels of law through which

to work, and he points out that the creation and codification of a body of laws for the purpose of insuring peace has been one of the contributions which the Americas were destined to make to the world.

He writes: "It has been said and demonstrated by historians and jurists that the discovery of the New World and the subsequent emancipation of the American colonies of England and Spain were events of tremendous importance in the development of international law. That the American republics have not been unworthy of this heritage and that they have contributed to progressive and enlightened relations among peoples is shown by the history of international law and international peace in the Americas." (*Idem*, p. 21)

We shall content ourselves with gleaning a few high spots from Mr. Sanders' essay in which he supports the above statement. He shows first that "the interest of the American republics in the pacific settlement of disputes crystallized at the moment they achieved independent existence."

#### BEGINNING OF AMERICAN INTERNATIONALISM

It was Simón Bolívar who was ready to put this idea of peaceful relations between American republics into action, for it was he who called the first inter-American conference to meet in Panama City in 1826. We must think of Bolívar not only as the Liberator but as a man of far vision. "Few people who have heard or read of Simón Bolívar," writes Philip Leonard Green, "especially of that part of his life which deals with that period after the winning of Spanish-American independence, fail to thrill at the amazing scope of his vision. His dream took in no less than a hemisphere. His vision was a concert of American nations, living and working in unison." (*World Unity*, February, 1935.)

Panama was chosen as the meeting place because Bolívar saw this as the capital city of the confederation of American Republics which he envisioned. Only four nations were represented. The delegation from the United States arrived after the deliberations were all over. Many put this conference down as a failure and we are told that "the great Latin American statesman went to his grave feeling that he had worked in vain." (*The Good Neighbors*, Foreign Policy Assoc.) And, indeed, it yielded no apparent fruit at the time since the treaties drawn up were never ratified by the countries represented. Others, however, would agree with Mr. Green that it was "far from the dismal failure which many historians paint it. It was the first time nations had met, not after a war to discuss the partition of territories, but in peace time, to lay the foundations of closer cooperation. There, at Panama, the seed was sown for future efforts on behalf of inter-American understanding." And Mr. Green goes still further when he adds: "There, too, was born America's outstanding contribution to the world—the principle of arbitration." (*World Unity*, January, 1935.)

#### A PERIOD OF INCUBATION

The years between 1826 and 1889 are often thought of as barren years as far as friendship between the Latin American countries and the United States is concerned. It was during those years that the United States seemed to be accepting Old World standards in that it wrested by conquest territory from Mexico. This and the growing power of the United States and the implications of the Monroe Doctrine created suspicion in the Latin American countries. But largely each country was concerned with its own problems and South American statesmen and jurists were laying a real foundation of international

law. Five political and four juridical congresses were held by Spanish American states during those years. The men responsible for these congresses recognized the fact that the *spirit* of good will is not sufficient, but that it must have channels of *organization* and *law* to work through. These early meetings dealt with such things as the sanctity of international obligations, renunciation of wars of aggression and conquest, the principle of non-intervention in the domestic affairs of another country, codification of international law, a system for bringing pressure to bear upon a state refusing to abide by its international obligations. Such principles, Mr. Sanders says, "did not immediately become the invariable rule of states that subscribed to them. . . . Nevertheless they were dominant elements in the evolution of inter-American relations." (*International Law and International Peace in the Americas*, p. 2.) Mr. Sanders speaks of the years from 1826 to 1889 as a long period of incubation.

#### A SECOND PERIOD OF INTER-AMERICAN RELATIONS

The call for an international American conference to be held in Washington in 1889 was issued by James G. Blaine, then Secretary of State of the United States. Thus the United States came definitely into the picture and what is known as Pan Americanism started. This conference established a Bureau of American Republics for the exchange of commercial information with headquarters at Washington. This Bureau developed rapidly and is now known as the Pan American Union which is a source of information on every important aspect of the economic and cultural life of the member republics." (*The Good Neighbors*, p. 56.) The Pan American Union is in no sense political.

But this Washington conference of 1889 was perhaps more

important as being the first of a series of inter-American conferences which have been held since then in the different capital cities of the Americas at approximately five year intervals. The conferences are one means for expressing and developing Pan Americanism which according to Mr. Sanders is much more than congresses or legal machinery. "Pan Americanism," he says, "embraces all phases of inter-American relations that are of common or collective interest to the twenty-one republics of the continent. In the broad sweep of this movement of international cooperation, inter-American commercial, economic, legal, social, cultural, and political relations are carried forward along a common course. In this stream there are opposing currents, of course." (*International Law and International Peace in the Americas*, p. 2.) So while it has seemed to the casual observer that at times small progress in friendship has been made yet little by little barriers have been broken down and bridges built.

As a result of fifty years of Pan Americanism we are assured that "The American peace system . . . provides a comprehensive procedure for dealing with all differences of any character that may develop between the American Republics and a method by which these states may coordinate their respective sovereign wills in the event of any threat to the security of the continent from the outside." (*Idem*, p. 20.) And certainly there is great hope and confidence in these words: "In the juridical organization of the Americas . . . there is room for the dynamics of a developing social, political and economic order in the system that is based on the proposition that the progress of man is certain and that the final triumph of law is inevitable." (*Idem*, p. 20.)

That such a triumph can be achieved here in the western world and established throughout the world without setbacks,

struggle and suffering we cannot hope. Events of today show all too plainly the truth of the words that the governments and peoples of the New World "are gradually being enmeshed in the coils of the world's recurrent crises and fierce controversies." (*Advent*, p. 73.)

### THE BEGINNING OF A THIRD PERIOD

And now it is evident that inter-American relations are entering upon a third phase which betokens a better understanding of the people themselves. However necessary treaties, laws and organizations are, they fail of their purpose unless there is a living spirit of sincerity and trust flowing through them. Not only must governments practice the "good neighbor" policy, but also the feeling of goodwill and friendliness must flow from people to people. "For after all, the ultimate solution of inter-American problems must be thought of in terms of *people*." (*World Unity*, February, 1935.)

The basis for goodwill must be understanding. The means for understanding are at hand and are being increasingly used. Our daily newspapers as well as our weekly and monthly periodicals and new books inform us of events and conditions and interests and problems in Latin America. Private concerns, organizations and individuals are working for closer association in political, economic and cultural relations. There are goodwill trips, exchange of students, children's friendship societies to encourage correspondence between children of this country and Latin American countries. There is more study of the Spanish language. All of these are tangible evidence of the activity of the spirit of growing understanding and appreciation between the peoples of the Americas, a spirit necessary if the channels of law are to serve their purpose.

This inadequate survey of trends in inter-American rela-

tions shows some basis, we think, for the belief held by many people of vision that the American continent has a divinely appointed mission for the world and that in spite of counter currents which at times seem to be the most powerful the creative spirit for accomplishing this mission has been quietly but definitely working for more than a century. Bahá'ís share these beliefs and hopes. What does their faith in the World Order of Bahá'u'lláh add to this vision and what are Bahá'ís doing about it? It is impossible to answer these questions here in any but the briefest way.

#### BAHÁ'Í INTER-AMERICA ACTIVITIES

Skeptics say, reasoning from past events, that a world without war is impossible. Internationally minded people say that in order to have world peace a world government is necessary, with legal machinery to settle disputes which since the beginning of history man has tried to settle by fighting. Religionists say that a great religious awakening is necessary in order to insure the progress of humanity and eventually establish peace. Bahá'ís agree with both religionists and internationalists. They believe that the World Order of Bahá'u'lláh as set out by Bahá'u'lláh Himself and further developed by His son, 'Abdu'l-Bahá, is the pattern for the future World Commonwealth. They believe that together with the revelation of His Plan Bahá'u'lláh released to humanity the creative forces to carry out and perfect this Plan. "Think not," says Bahá'u'lláh, "that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice wine with the fingers of might and power." (*Gleanings*, p. 332.) Humanity, we believe, is being recreated by this choice Wine.

Upon American Bahá'ís is placed the overwhelming but immensely glorious privilege of carrying this recreative mes-



sage throughout the world. Not until this is done will America's highest destiny be accomplished. The Divine Plan for the conquest of the world for Bahá'u'lláh is embodied in fourteen letters written by 'Abdu'l-Bahá during the World War and received here in 1919. In them all countries, islands and peoples of the world are named—in all must the Faith of Bahá'u'lláh be established. Soon after these letters were received certain Bahá'ís arose as pioneers and began the great work. They carried the message around the globe. Now that the Bahá'í Cause has grown and progressed, that the administrative order has developed, it is possible and necessary to carry out 'Abdu'l-Bahá's plan in a more systematic way. This, under the guidance of Shoghi Effendi, the Guardian of the Bahá'í Faith, Bahá'ís are doing. The first step is embodied in the Seven Year Plan. This calls for—besides continued teaching in the United States and Canada—the establishment of at least one Bahá'í administrative center in each of the twenty Latin American republics by March 20, 1944. For "it should not be forgotten that Central and Southern America . . . constituting approximately one-third of the entire number of the world's sovereign states, . . . are destined to play an increasingly important part in the shaping of the world's future destiny." (*Advent*, p. 73.) This work has so far progressed that at present there is no Latin American republic without its resident Bahá'í, in many countries there are active groups and in Argentina, Mexico and Brazil there are Bahá'í administrative centers.

Step by step American Bahá'ís have been trained and educated for this work, trained in both practical and spiritual ways—if we can separate the two. Upon North American Bahá'ís was placed by 'Abdu'l-Bahá the responsibility of establishing, upon the foundation laid down by Bahá'u'lláh and 'Abdu'l-Bahá, the framework of the Administrative Order of the Bahá'í

Faith, called by Shoghi Effendi "the rudiments of the future all-enfolding Bahá'í Commonwealth." This under the guidance of Shoghi Effendi they have done. To them also 'Abdu'l-Bahá assigned the task and privilege of erecting the first Universal House of Worship in the Western World. This, with the help of believers in other lands, now, in its outer aspects, nears completion at Wilmette, Illinois. Besides this there has been much activity in teaching, publishing and in many other ways.

It is significant to note that this development of the Bahá'í Faith in North America has taken place during approximately the same fifty years that Pan Americanism in all its ramifications has been developing, for the Cause of Bahá'u'lláh was first publicly mentioned in the United States in 1893. It soon took root and began to grow, quietly and with reverses, but surely and with a power and purpose hardly understood—a power hidden and creative, whose influence was not limited to the Bahá'í Community, but, we are assured, affected the nation as a whole. Shoghi Effendi makes us understand the source and influence of this power when he writes, "The creative energies mysteriously generated by the first stirrings of the embryonic World Order of Bahá'u'lláh, have, as soon as released within a nation destined to become its cradle and champion, endowed that nation with the worthiness, and invested it with the powers and capacities, and equipped it spiritually, to play the part foreshadowed" in the prophetic words of 'Abdu'l-Bahá. (*Advent*, p. 72.)

The same potencies which are pushing forward Bahá'í teaching and administrative activities are, we believe, "insensibly shaping, under the impact of world political and economic forces, the destiny of that (American) nation, and are influencing the lives and actions of both its government

and its people." (*Idem*, p. 73.) "Delays must inevitably arise, set-backs must be suffered, in the course of that country's evolution towards its ultimate destiny. . . . Such an evolution must persist until such time when that nation will, through the active and decisive part it will have played in the organization and peaceful settlement of the affairs of mankind, have attained the plenitude of its powers and functions as an outstanding member, and component part, of a federated world." (*Idem*, p. 76.)

During the same years that the American nations are fulfilling their political destiny Bahá'ís will continue "to teach the Cause of God" to all the world, "to proclaim its truths, to defend its interests, to demonstrate, by words as well as deeds, its indispensability, its potency, and universality," until permanent peace, the Most Great Peace, is established and America fulfills its highest, its spiritual, destiny. (*Idem*, p. 37.)

Wherefore, be thankful to God, for having strengthened thee to aid His Cause, for having made the flowers of knowledge and understanding to spring forth in the garden of thine heart. Thus hath His grace encompassed thee, and encompassed the whole of creation. Beware, lest thou allow anything whatsoever to grieve thee. Rid thyself of all attachment to the vain allusions of men, and cast behind thy back the idle and subtle disputations of them that are veiled from God. Proclaim, then, that which the Most Great Spirit will inspire thee to utter in the service of the Cause of thy Lord, that thou mayest stir up the souls of all men and incline their hearts unto this most blessed and all-glorious Court.

—BAHÁ'U'LLÁH

# The Divine Art of Living

*A Compilation*

## CHAPTER TWELVE

### TRUST IN GOD

O TRUST in God! for His bounty is everlasting, and in His blessings for they are superb. O put your faith in the Almighty, for He faileth not and His goodness endureth forever! His Sun giveth light continually, and the clouds of His mercy are full of the waters of compassion with which He waters the hearts of all who trust in Him. His refreshing breeze ever carries healing in its wings to the parched souls of men. (*Wisdom of 'Abdu'l-Bahá*, p. 99)

If thou art seeking after spiritual tranquillity, turn thy face at all times toward the Kingdom of Abhá . . . Let not thy hands tremble nor thy heart be disturbed, but rather be confident and firm in the love of thy Lord, the Merciful, the Clement.

Trust in God, and be unmoved by either praise or false accusations . . . depend entirely on God.

Do not look at thy weakness; nay look at the power of thy Lord, which hath surrounded all regions. . . . Trust in the assistance of thy Master, and ask what thou wishest of the gifts of thy Lord, the Unconstrained. (*Tablets of 'Abdu'l-Bahá*, pp. 557, 170, 158, 190, 200)

### TRUST WHEN IN DIFFICULTIES

Today, humanity is bowed down with trouble, sorrow and

grief, no one escapes; the world is wet with tears; but, thank God, the remedy is at our doors. Let us turn our hearts away from the world of matter and live in the spiritual world. It alone can give us freedom. If we are hemmed in by difficulties we have only to call upon God, and by His great mercy we shall be helped.

If sorrow and adversity visit us, let us turn our faces to the Kingdom and heavenly consolation will be outpoured.

If we are sick and in distress let us implore God's healing, and He will answer our prayer.

When our thoughts are filled with the bitterness of this world, let us turn our eyes to the sweetness of God's compassion and He will send us heavenly calm! If we are imprisoned in the material world, our spirit can soar into the Heavens and we shall be free indeed!

When our days are drawing to a close let us think of the eternal worlds, and we shall be full of joy! (*Wisdom of 'Abdu'l-Bahá*, p. 101)

Be not in despair, but rather smile by the mercy of thy Lord; and be not sorrowful when meeting with worldly difficulties and depressions, for they pass away—and thine shall be immortality during ages and centuries, times and cycles. (*Tablets of 'Abdu'l-Bahá*, p. 177)

And when I am anxious . . . I anticipate the manifestation of Thy bounties from all sides! (*Idem*, p. 381)

But thou must submit to and rely upon God under all conditions and He will bestow upon thee that which is conducive to thy well-being. Verily He is merciful and compassionate! For how many an affair was involved in difficulty and then was straightened, and how many a problem was solved by the permission of God. (*Idem*, p. 455)

As to the subject of babes and infants and weak ones who

are afflicted by the hands of oppressors: this contains great wisdom and this subject is of paramount importance. In brief, for those souls there is a recompense in another world and many details are connected with this matter. For those souls that suffering is the greatest mercy of God. Verily that mercy of the Lord is far better and preferable to all the comfort of this world and the growth and development of this place of mortality. (*Idem*, pp. 337, 338)

### TRUST GOD RATHER THAN SELF

These events (such as the Titanic disaster) have deeper reasons. Their object and purpose is to teach man certain lessons. We are living in a day of reliance upon material conditions. Men imagine that the great size and strength of a ship, perfection of machinery or the skill of a navigator will insure safety, but these disasters sometimes take place that men may know that God is the real protector . . . that human souls may rely upon His preservation and know that He is the real safety. . . .

Let no one imagine that these words imply that man should not be thorough and careful in his undertakings. God has endowed man with intelligence so that he may safeguard and protect himself. Therefore he must be deliberate, thoughtful and thorough in his purposes, build the best ship and provide the most experienced captain, yet withal let him rely upon God and consider God as the one keeper. (*Promulgation of Universal Peace*, pp. 45, 46)

### GRACE, FORGIVENESS AND MERCY

Thou art He, O my God, through Whose names the sick are healed and the ailing are restored, and the thirsty are given drink, and the sore-vexed are tranquillized, and the wayward

are guided, and the abased are exalted, and the poor are enriched, and the ignorant are enlightened, and the gloomy are illumined, and the sorrowful are cheered, and the chilled are warmed, and the downtrodden are raised up. Through Thy name, O my God, all created things were stirred up, and the heavens were spread, and the earth was established, and the clouds were raised and made to rain upon the earth. This, verily, is a token of Thy grace unto all Thy creatures. (*Prayers and Meditations*, p. 236)

Every existence, whether seen or unseen, O my Lord, testifieth that Thy mercy hath surpassed all created things, and Thy loving-kindness embraced the entire creation. . . . Do with them (Thy servants) as beseemeth Thy glory, and Thy majesty, and Thy greatness, and Thy bounteousness and Thy grace. Deal not with them according to the limitations imposed upon them, or the manifold vicissitudes of their earthly life. (*Idem*, pp. 113, 114)

Thou art the All-Bountiful, the overflowing showers of whose mercy have rained down upon high and low alike, and the splendors of whose grace have been shed over both the obedient and the rebellious. (*Idem*, p. 250)

O my servants! Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls, ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves—a knowledge which is the same as the comprehension of Mine own Being. Ye would find yourselves independent of all else but Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effulgent name, the seas of My loving-kindness and bounty moving within you. (*Gleanings*, pp. 326, 327)

O Thou kind God! To me Thou are kinder than myself,

and Thy love is more abundant and more ancient. Whenever I am reminded of Thy bestowals, I am made happy and hopeful. If I have been agitated, I obtain ease of heart and soul. If I am sick, I gain eternal health. If I am disloyal, I become loyal. If I have been hopeless, I become hopeful. O Thou Lord of the Kingdom! Cause Thou the rejoicing of my heart; empower my weak spirit and strengthen my exhausted nerves. Illumine Thou mine eyes; suffer my ears to become hearing, so that I may hearken to the music of the Kingdom and attain to the joy and happiness everlasting. Verily, Thou art the Generous, the Giver, and the Kind! ('Abdu'l-Bahá, *Star of the West*, vol. 8, p. 233)

O God! My God! Stay not from me the gentle gales of Thy pardon and grace, and deprive me not of the wellsprings of Thine aid and favor. 'Neath the shade of Thy protecting wings let me nestle, and cast upon me the glance of Thine All-Protecting Eye. ('Abdu'l-Bahá in *Hidden Words*, ed. 1923)

Cast, then, upon me, O my God, the glances of Thy mercy, and forgive me my trespasses and the trespasses of them that are dear to Thee, and which come in between us and the revelation of Thy triumph and Thy grace. Cancel Thou, moreover, our sins which have shut off our faces from the splendors of the Day-Star of Thy favors. Powerful art Thou to do Thy pleasure. (*Prayers and Meditations*, p. 339)

Wash away, then, my sins, O my God, by Thy grace and bounty, and reckon me among such as are not overtaken by fear nor put to grief. (*Idem*, p. 212)

O Thou Who art the All-Knowing! Wayward though we be, we still cling to Thy bounty; and though ignorant, we still set our faces toward the ocean of Thy wisdom. Thou art that All-Bountiful Who art not deterred by a multitude of sins from vouchsafing Thy bounty, and the flow of Whose



gifts is not arrested by the withdrawal of the peoples of the world. From eternity the door of Thy grace hath remained wide open. A dewdrop out of the ocean of Thy mercy is able to adorn all things with the ornament of sanctity, and a sprinkling of the waters of Thy bounty can cause the entire creation to attain unto true wealth. . . .

From eternity the tokens of Thy bounty have encompassed the universe, and the splendors of Thy Most Great Name have been shed over all created things. Deny not Thy servants the wonders of Thy grace. Cause them to be made aware of Thee, that they may bear witness to Thy unity, and enable them to recognize Thee, that they may hasten towards Thee. Thy mercy hath embraced the whole creation, and Thy grace hath pervaded all things. From the billows of the ocean of Thy generosity the seas of eagerness and enthusiasm were revealed. Thou art what Thou art. Aught except Thee is unworthy of any mention unless it entereth beneath Thy shadow, and gaineth admittance into Thy court. (*Idem*, pp. 246, 247)

#### TRUST IN GOD TO SEND HIS DIVINE MANIFESTATIONS

We cannot say that the Divine bounty has ceased, that the glory of Divinity is exhausted or the Sun of Truth sunk into eternal sunset, into that night that is not followed by a sunrise and dawn, into that death which is not followed by life, into that error which is not followed by Truth. Is it conceivable that the Sun of Reality should sink into an eternal darkness? No! The sun was created in order that it may shed light upon the world and train all the kingdoms of existence. How then can the ideal Sun of Truth, the Word of God, set forever?

# From a Panama Diary

*Louise Caswell and Cora H. Oliver*

## I

PANAMA, October, 1939. Waves of gratitude sweep over us at the thought of the bounty of teaching in Panama. The body seems to be an instrument of the spirit and not an obstacle to one's daily activities, as in northern climates. At this time we feel only the gentle breezes of the spirit, and in prayer there is no disturbance from the outside world.

Here we see all races mingling in apparent harmony and equality. However, closer investigation has shown that the superior attitude assumed by the people of the Canal Zone is subtly influencing the Panamanians in favor of light skin. Recently we watched a school parade; it was medieval in splendor, formal, with robes, artificial flowers, a statue carried aloft; each race participating was grouped by itself, and white superiority was implied by this, that the leading personages, such as the chosen angels, were represented by whites. At the University only two members of the staff are of Negro extraction, and we learn, too, that no dark skinned people hold high political offices. The majority of university students are of dark skin, and we have found that our attendance at the University has served to emphasize race harmony, demonstrating the principle that deeds are more powerful than words—a principle which is the unique feature of the Bahá'í teaching work in Panama. What a bounty for us to awaken them to the oneness of all races.

November 3, 1939. We were told it would rain for the Independence Day Parade and surely enough it was pouring when we woke up. In spite of the rain (and Louise's sore throat), we outfitted ourselves with fishnet scarfs, raincoats, boots and umbrellas, and practically slid three blocks to the Kool Spot. Louise hastily drank her coffee, Cora seized a Jamaican jitney driver, and he grudgingly drove us off to Cathedral Plaza where the parade was to form.

Here we found students of all schools dressed in their uniforms and offering homage to President Arosemana who stood with a group of officials on the balcony of *La Presidencial Palacia*. After being put off the sidewalk by policemen we ran across the street between two units of the parade and stationed ourselves near some native children, where we were able to see the President from a range of fifty feet—and judging by what happened later we were probably seen as well. When the crowd had scattered, we stayed on, wondering what to do next.

We had been told that the only two living founders of the Republic would take part in the program at the Municipal Building, one of them being the father of our landlord and "tio del Presidente"—so we returned to the Plaza to get a glimpse of the two famous men. Then the Cathedral bells rang out and we noticed a small group of distinguished people being ushered from the Cathedral to the Municipal Building. We hurried to the door to inquire if the two older members of the group were the founders.

Much to our surprise we were asked if we wanted to go upstairs. We said yes, and to our amazement, at the top of the stairs we found ourselves in an official gathering. It was too late to turn back. We were ushered into a room filled with men of high official rank, wearing army, navy, diplomatic

and other uniforms, and were shown to seats in the rear, but before we were seated another usher came up and with much *éclat* asked us to follow him.

We were taken to the court where the President was presiding over the Special Council Meeting, and shown seats in the first row with the diplomats. Conscious of our rainy-day attire we passed the seats offered and eased ourselves into seats in the fourth row where we removed raincoats and tried to adjust ourselves to the imposing surroundings. Our faces must have shown our excitement in spite of all our efforts to appear at ease.

The meeting proceeded and at the conclusion of the speeches champagne was served to the President and the dignitaries seated with him, and to some (not all) of the guests seated in the first four rows, among them ourselves. Being Bahá'ís we did not participate in that phase of the celebration. As we left, several people spoke to us, some inquiring if we had enjoyed the service.

Later in the morning medals were awarded the firemen, Panama's national heroes, by the President in Cathedral Plaza. In general, the celebration reminded us of Memorial Day in the United States, as wreaths were placed on monuments and the cemetery blossomed with flowers.

November, 1939. The first part of November was very rainy. We saw the heaviest downpour on November 12, Bahá'u'lláh's birthday, when we were waiting in a Panamanian café for two of the interested friends to join us. We saw boys in bathing trunks clinging to the backs of street-cars, gleefully enjoying the rain which drove everyone else inside. Even the beggars stopped in the open doorways for shelter. The latter part of the month has marked the beginning of the dry season. During change there are few showers and the heat

becomes intense, especially from eleven to three in the afternoon.

These are the most oppressive days of the year. They make mental and physical exertion difficult. We endure the heat patiently, and receive daily inspiration from the Guardian's words concerning Panama: "The erection of yet another outpost of the Faith, in its heart, will constitute, I firmly believe, a landmark in the history of the Formative Period of the Faith of Bahá'u'lláh in the New World. It will create limitless opportunities, galvanize the efforts, and reinvigorate the life, of those who will have accomplished this feat, and infuse immense courage and boundless joy into the hearts of the isolated groups and individuals in the neighboring and distant republics, and exert intangible yet powerful spiritual influences on the life and future development of its people."

Flowers bloom in all seasons and this November the flaming red of poinsettias under the scorching sun brings to us dim memories of potted plants behind frosted windows during the holiday season at home. Although little attention has been given to agricultural development the dry weather brings an abundant supply of native fruits and vegetables which can be bought in the large public market by the sea or from fruit vendors in the street. In spite of this apparent plenty the masses of Panamanians are thin and small-boned; their principal foods are rice, bread, meat and fish.

The sidewalks are narrow and crowded with people. More than once a tide of humanity has swept us from the sidewalk into the street. Children, old women and barefooted men pursue us in their efforts to sell their lottery tickets. The National Lottery is sponsored by the Panamanian government and supports their charities. The small open shops afford a choice of goods from all over the world. The Hindu mer-

chant comes out on the street and invites us in. One young Chinese at a large shop left his business to introduce us to the manner of drinking fresh cocoanut juice from the "pipas," green cocoanuts in the market. The manufacture of liquor, the only commodity which the Zone people are required by law to purchase in Panama, is the principal industry here. Other Panamanian industries are the production of alligator leather articles, butterfly novelties, hats and mahogany furniture.

The patio at the University of Panama affords some splendid opportunities for giving the Message. We spoke to three of the eight young men of Panama who had attended the Youth Conference at Vassar College over a year ago. One radiant young man told us that Mrs. Frances Stewart had acted as his translator at the Conference and since that time had corresponded with him and sent him teaching material. Pamphlets have been given to two young women students, one of whom responded with "mucho gusto." We have also given the message to a leader of the feminist movement which is temporarily suppressed; a school teacher in the Zone; a University professor and his wife; the creator of Panamano, an international language; the wife of the superintendent of schools in the Zone, and others.

In our efforts to spread the Teachings we have attended a variety of affairs: the Special Council Meeting above-mentioned; an art exhibit at Pedro Miguel, a charity tea, Jewish concert, dance recital by children of prominent families. Although we were not able to speak of the Faith at most of these functions we know that our presence there is paving the way. The Greatest Name opens the doors to meetings which would otherwise be closed to us. A well-known citizen remarked that he saw us everywhere and added, "I think you know more

about my country than I do. You are invited to places where no one else can go. I had to have a special permit for the Council Meeting." He finished, "It must be by the grace of God."

December, 1939. "You must give great attention to the Republic of Panama . . . That place will become very important in the future. The Teachings once established there will unite the East and the West, the North and the South." ('Abdu'l-Bahá)

Another month in "Panama the Green," so called by the great Spanish novelist, Blasco Ibañez, brings to mind the Tablet of Ahmad: "These favors have We bestowed upon thee as a bounty on Our part and a mercy from Our presence, that thou mayest be of those who are grateful."

Mrs. Ben Williams, the wife of the superintendent of schools in the Canal Zone, a new friend, took us to her home one morning to see the orchids blooming in her garden. Never will we forget the light in her face as she smilingly invited us to pick the fragrant blossoms of the Sobralia orchid. With trembling hands we filled vases with the exquisite flowers, and for the rest of the day our room was filled with an elusive perfume. We have heard that 'Abdu'l-Bahá said the perfume of flowers is pure spirit. Mrs. Williams is now reading "Gleanings from the Writings of Bahá'u'lláh"; may she inhale the divine fragrances.

Late in the month Mrs. Floyd Devenbeck, Louise's cousin, took us to see the Balboa orchid gardens, a branch of the Canal Zone Experimental Gardens where hundreds of Sobralias and other orchids were in bloom. She has given generously of her time to make us comfortable and happy and we often wonder what we would have done without her.

*(To be continued)*

# Venezuela

*Emeric Sala*

TO THE man on the street Venezuela is another name on the map of South America. Its northern shores, fringed by a high mountain range, are washed by the Caribbean sea. Its southernmost point almost touches the equator. Orinoco, its greatest river, flows through the llanos, one of the world's great plains.

We did not come to Venezuela, however, as tourists. We were not lured by its tortuous roads and scenic views, which only an interplay of mountains and the sea can give, nor by its quaint villages perched on the mountainside, nor the narrow streets of colonial Caracas, or its Spanish architecture, reminiscent of Muhammedan art. We had other interests in coming to Venezuela. We were looking for something less tangible but more real.

The spirit of man transcends mountains and climate. It breaks the chains of time and space. We were looking for this something, which is immortal and therefore universal. We found it amongst the Venezuelans; best represented by their greatest man, Simón Bolívar.

Bolívar did not build of stone or brick. He left no wealth behind. What he was and what he accomplished, can be found only in the hearts and memory of men. Streets, cities, states and countries are named after him. Every school child remembers him. The poor, when their lot is most wretched, find new hope at the mention of his name. Temptation in



politics is restrained by remembrance of his deeds. Whenever the country is in trouble, the Venezuelans turn to their *Libertador* for new courage and a wider vision. He is loved and venerated, for he is their best friend.

We, as guests of Venezuela, could not help but notice their friendliness, complete trust, and genuine desire to help the stranger. Even their voice, with a soft, melodious quality, reflects the soul of a generous and kindly people. The momentum of materialism sweeping throughout the western world seems to have left few traces amongst the Venezuelans.

But who was Simón Bolívar, who has left such an indelible imprint on the spirit and temper of the people? Some books describe him as a great general. Caesar and Napoleon, however, were generals at least as great, without the spiritual stature of Bolívar. Though he loved his native country, he also fought and liberated Colombia, Ecuador, Perú and Bolivia. He assisted most of the other countries in Central and South America. That his love and interest transcended the boundaries of his native land, at a time when nationalism was in its ascendancy, is characteristic of the sweep of his vision, and the greatness of his mind. Alexander von Humboldt, the great German scientist, who was also his friend, once wrote: "The achievements of Bolívar belong to humanity."

Bahá'ís, who believe in the oneness of mankind, and who have contributed so much to the abolition of color and race prejudice, will find the following words of Simón Bolívar, addressed to the Congress of Venezuela as early as 1819, significant: "the European is intermarried with the Indian and the Negro, and their offspring are mixed with natives and newcomers. . . . We are, as if born of one mother, with fathers of different color and origin. The blood of our citizens is varied; let us mix it, that it might unite us." And then again

he said: "All men are born with equal rights to enjoy the benefits of society. Men are unequal by nature as to their ability, temperament and character. Laws should be made to correct these differences." In the same year, long before Lincoln, he liberated the slaves.

Since Bahá'u'lláh praised the British form of constitutional government so highly, Bolívar's advice to his people: "I would recommend to you the British constitution as the most appropriate for our needs," reveals his foresight and quality of statesmanship.

His fondest hope, however, was to unite Latin America. In 1812, when Central America and most of South America were still under Spanish rule, he already made projects for their federation. Calling the first Pan-American Congress in 1824 Bolívar writes: "... to guarantee the continuity of the new governments by means of a higher authority . . . with sufficient power to adjust international differences . . . to be a faithful interpreter of all treaties . . . and a conciliator in all disputes." This congress met in Panama two years later. It failed. Describing it to General Páez, Bolívar writes: "I felt like that mad Greek who, standing on a rock, pretends it is he who navigates the ships which sail around it."

Bolívar lived before his time. He died at the age of 47, his hopes shattered, heart-broken, his life-long struggle unappreciated, misunderstood. Many of his followers turned into treacherous enemies. On his deathbed a French doctor wrote down this his last message: "If my death should unite them, I shall go to my grave with a calm and contented mind. Yes, my grave. That is what they have presented me. But I forgive them. If I could only know they were united, working together in harmony, then I should be happy in this last moment—but I have plowed the waters of the sea."

Bolívar did not live nor suffer in vain. He is followed by others. Some perhaps born in other countries, but with the same love for liberty "through the practice of justice," sacrificing themselves for an ideal, which they know will not be realized in their own lifetime. If only he could have known of Bahá'u'lláh and his co-workers throughout the world, who, placing justice above everything else, and consumed with a divine fire, strive to pacify various nationals, bridge over racial hatred, federate the world, and unite mankind.

Bahá'u'lláh has said: "Glory is not his who loves his country, but his who loves mankind. That one indeed is a man who today dedicateth himself to the service of the entire human race." How appropriate, indeed, are the words of the President of the League of Nations, who in 1930 on the occasion of the hundredth anniversary of the death of Bolívar, addressing delegates of 52 countries, said: "From this day on, Bolívar ceases to be an American figure, for he entered the common patrimony of mankind."

This common appreciation of the universal spirit of Bolívar unites us with the people of Venezuela. The greatest benefactors of mankind possessed this "something" which was universal. The greatest man of any nation was really great, for the ideals he promulgated, or the service he rendered, outstripped the boundaries of his country. "What is divine is universal, and all limitations are earthly."

Today, when the world is rent asunder by passion and hatred, the flower of our race perishing in battle, when our very civilization is in danger of extinction, are we still deprived of sufficient insight to recognize the Spirit of this Age, its standard the oneness of mankind, its call for world federation, an international tribunal, and a common faith, worshipping one God?

## Tablet to the Americas

O RULERS OF AMERICA, and Presidents of the Republics therein! Harken to the strains of the Dove, on the Branch of Eternity, singing the melody: "There is no God but Me, the Everlasting, the Forgiver, the Generous."

Adorn the temple of dominion with the embroidered garment of justice and virtue, and its head with the diadem of the celebration of your Lord, the Creator of heaven and earth. Thus the Day-Spring of the Names commands you on the part of the One all-knowing and wise.

The Promised One has appeared in this exalted station, whereat all creation, both seen and unseen, smiled and rejoiced.

O people, avail yourselves of the Day of God. Verily, to meet Him is better for you than all that upon which the sun rises, were you of those who know!

O concourse of Statesmen! Harken to that which is raised from the Day-Spring of Majesty, that, "There is no God but Me, the Speaker, the All-Knowing. Assist with the hands of justice the broken-hearted, and crush the great oppressors with the scourges of the Commands of your Lord, the Powerful, the Wise!"

—BAHÁ'U'LLÁH

# Out From Judaism

*Ethel M. Hunt*

"In this day, he who seeks the light of the Sun of Truth must free his mind from the tales of the past, must adorn his head with the crown of severance (from the world), and his temple with the robe of virtue. Then shall he arrive at the ocean of oneness and enter the presence of singleness. The heart must be free from the fire of superstitions, that it may receive the light of assurance, and that it may perceive the glory of God."—BAHÁ'U'LLÁH.

WHEN I was three years of age, my mother, who was saintly and of deeply spiritual intentions, sent me to a Hebrew religious school; although it is not customary to send girls at such an early age to learn the Hebrew religious traditions. Nevertheless, since I was the first-born and my mother was from a very pious traditional family whom she honored greatly, she longed to endow me with the family heritage—even at the cost of my father's disapproval.

I can still remember myself as a lone girl among many boys, seated around the table, being taught by the Rabbi—with his skull-cap, spectacles, aquiline nose and black beard—sternly and severely drilling us in the Words and traditional interpretations of Holy Writ.

My mother and the rest of the family became very proud of the progress I made in piety—a piety that, however, trapped me in a very limited world. How tragically the wings of my emotions beat upon those confining walls when I became stirred by social problems!

Then, through economic pressure, I was forced to leave my family in Russia and come to America into a world of a materialistic and cosmopolitan nature. In the factories in which I worked I met with many nationalities and races, all struggling under the pressure of economic exploitation. Oh, how my soul was crushed and how I longed to find a way by which this could be remedied!

I naturally looked first for a remedy within the limits of my past world—but could find nothing. Other worlds, I did not know! Then, when socialism was presented to me, it appeared to me like an oasis in a desert. My soul took on a new hope for a solution.

With great anticipation, I threw myself into this movement, beginning to help enthusiastically in expounding it. I saw in my vision a world of equal opportunities for all who were oppressed—a world in which people could live a happier and higher life.

However, when the first flush of my emotional attraction wore off and my intellect asserted itself, I began to doubt whether an ideal world could be created by a philosophy based only upon materialistic precepts.

I also wondered whether we mortals—so inefficient in the trustworthiness of noble character, so dominated by ego—could be sufficiently potent to be the instruments of this creation.

Then I began to long for a perfect human being—in whom I could find truthfulness, honesty, forbearance, kindness—in short, complete trustworthiness. My search was so far in vain that pessimistic melancholy set in.

Searching for an escape from this, it occurred to me that if I could become sufficiently interested in the study of philosophy—to a degree of a benumbing, soothing balm—it would

enable me to carry on. Then I found Professor Coleman who was a philosopher; and who understood that my soul was sickened and could be healed only by something greater than philosophy: that it was a spiritual remedy I needed.

Therefore, in addition to a training in the philosophies of Socrates, Plato, Dante and others, he gave me my first lesson in the New Testament. This was rather shocking! Jewish Orthodoxy had forbidden me its perusal; and, as a socialist, I had forsworn religion. But I seemed to be constrained, for he was my teacher; and I, as his pupil, must be obedient. To my astonishment, I became very much interested and thought: if this is Christianity, then I was a Christian long ago and did not know it.

How this first book began to nourish my soul! My spirit was revived as if by refreshing water! For here, at last, I found my ideal: the Perfect Man—the humble carpenter who stood out so perfect in his selfless humility! The realization of His loving kindness and mercy stilled the perplexity of my emotions. I listened! He said: “I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all Truth.” This glorious promise continually rang in my ears and, patiently, I waited! For in Him I knew I could trust!

My Professor left me for a year. During this time, I became acquainted with the teachings of Bahá'u'lláh. I responded to His precepts for they seemed so similar in idealism to those of Jesus. I learned through Bahá'u'lláh that the fundamental principles of all the great religions are the same. I began to investigate Zoroastrianism, Buddhism, Muhammadanism: and I found for myself this similarity. Nevertheless, I did not grasp that the fulfillment of a glorious promise lay hidden within the teachings of Bahá'u'lláh.

After my teacher returned and had inaugurated a class in philosophy in my home, one evening while I was waiting for him at the appointed hour for the first lesson, I lay down upon my couch to relax. All of a sudden, I became conscious of some of the writings of 'Abdu'l-Bahá, the Expounder of the Bahá'í Cause! He explains the nature of God as being the Incomprehensible, Infinite Essence, Who sends a Divine Messenger from time to time as an intermediary between God and man to lift man to his highest destiny.

It dawned upon me then that everything in life is progressive; therefore, surely, religion, the highest aspect of life, must be progressive. Just as, during the course of evolution, man discovered latent mysteries in the phenomenal world, so the mysteries of spiritual reality must be revealed to man in accordance with his evolving capacity by the Spiritual Revelator Who, alone, can mirror forth these Mysteries of the Qualities and Attributes of God.

This realization gave me a broader vision; and, in the twinkling of an eye, I began to realize that the New Testament I studied with my Professor was not a mere book, but a Revelation from God; and that the Nazarene was not merely a perfect man, but a Messenger from God to man.

After meditating upon this, I began to see—through this Divine Plan thus expounded by 'Abdu'l-Bahá—the inner significances in my first religious experiences! I saw Abraham and Moses as Divine Teachers as well as Jesus! I saw Zoroaster, Buddha and Muhammad as Revealers of Divine Reality to a great part of the inhabitants of the world who were stimulated by Them to the knowledge of God, and thus contributed greatly to the evolution of civilization.

Then I began to realize that Jesus' promise that He, the Spirit of Truth, would come and guide me into all Truth, was



fulfilled in Bahá'u'lláh! And this Truth—the full Truth—overwhelmed me as I recognized in Bahá'u'lláh the promised Messiah of this age!

I sprang up! Then the door-bell rang. One of the pupils who was to attend the class, came in and announced to me: “Our Professor is dead!”

This sad news shocked me beyond words! But, after shedding tears over the loss of such a valuable friend, I calmed down; and it then dawned upon me: might not this symbolize the close of one epoch in my life, and the commencement of another! For, I began to realize what a great difference there was between the divinely Spiritual Truth I was learning from ‘Abdu’l-Bahá and the human philosophy of Plato, Aristotle, Socrates, Dante and others taught by the Professor!

The human philosophy nourished my intellect but, by itself, might have confused my spiritual emotions. For its rational speculations were based on the logic and reason of philosophers who differ among themselves in their precepts.

I became fully aware that only through the power of religion can we hope for a true, constructive civilization. However, by “religion” I do not mean the creeds and dogmas created by theological schisms; but its essence as it emanates first, in its purity, from the Messengers of God Who are all united in Their fundamental precepts.

I am very grateful indeed to my Professor for guiding me to the New Testament; also, I am very grateful to my Orthodox Jewish Rabbis who taught me the Old Testament—although in a veiled form. They planted seeds in my soul! But when ‘Abdu’l-Bahá revealed the Mystery of the Holy Spirit, then these seeds took on Life, and they are growing in the Garden of Divine Reality!

# BAHÁ'Í LESSONS

"In this new cycle, education and training are recorded in the Book of God as obligatory and not voluntary."—*'Abdu'l-Bahá*.

## America Under the Divine Plan

### I. The Divine Plan of 'Abdu'l-Bahá.

Teaching Tablets to American Bahá'ís, *Am Sp Mission*.

Historical relation to progress of American community, *WOB* 87;

*Messages from the Guardian* 39-41.

Divine Charter of American destiny, *WOB* 87, 75-6, 77-8.

Key of Providence, *Messages* 18.

Delineates details of American mission, *Advent* 10, 61.

Gives sustenance and guidance, *Advent* 6, 9, 10, 11.

Guardian's appeal for action (1936-7), *Messages* 14, 16-17.

Guardian inaugurates Seven-Year Plan, *Messages* 20, 21, 22.

Relation of Divine Plan to Seven-Year Plan, *Advent* 9, 60-61;

*Messages* 27, 31, 63.

Must be relentlessly pursued, *Advent* 60-61.

Continental and intercontinental objectives, *Advent* 10-11, 61-62.

Individual responsibilities to Divine Plan, *Advent* 42; *Messages* 21,

24, 25-26, 31-32, 42-43, 55-58, 73.

### II. Divine Plan an Aspect of a Greater Plan.

The supreme Design of Bahá'u'lláh, *Advent* 60-61.

Wheel of destiny within the Faith, *Advent* 2, 10, 34-35.

Specially designed Administrative Order, *Advent* 40.

North American community endowed, sustained, *Advent* 13, 6;

*Messages* 30-1.

American community preserved, *Messages* 24.

Goal for America assured, *Advent* 13; *Messages* 31, 53.

America's world mission, *Advent* 11, 72-73; *Messages* 30-31.

Divine potencies manifest in two ways, *Advent* 73-74.

General course toward world destiny, *Advent* 74-76, 77.

Interrelated processes of rise and fall, *Advent* 61; *WOB* 168-171;

*Messages* 47-48, 67-70, 73, 74.

### III. Specific Mission of North American Community.

- The one remaining citadel, *Advent* 5.
- Mover and pattern of future communities, *Advent* 5, 10, 52.
- Spiritual descendants of Dawn-Breakers, *Advent* 6.
- Accomplishment of first task, Administration, *Advent* 9.
- Achievement of Temple superstructure, *Advent* 7, 9.
- Two-fold crusade, *Advent* 17-18, 34-35, 36-37, 52; *Messages* 37.
- Launching of world mission (1939), *Messages* 49.
- More superb mission ordained, *Advent* 11-12.
- Capacity, spirit, conduct, rank, *Advent* 7-9, 12, 13, 16, 61-62.
- A new spiritual race arising, *Advent* 13-16.
- Laying foundations of Universal House of Justice, *Advent* 16, 18, 11-12.
- Chief propelling forces, *Advent* 18-19.
- Most vital and challenging issue, *Advent* 28.
- Mission unspeakably glorious, *Advent* 51-52, 62-63.

### IV. Teaching by American believers.

- a. A divine mandate, *Gleanings*, 278, 355; *Will and Testament* 11-12, 15 (*Am Sp M* 7-8); *Am Sp M* 3-6, 14-15, 18-20; *Advent* 69-70.
- b. Teaching campaign
  - invested with urgency, *Advent* 40; *Messages* 31.
  - all must arise, *Advent* 37-39.
  - should conform to certain principles, *Advent* 40-41.
  - details of Seven-Year Plan, *Advent* 9, 10-11, 36-37, 47, 52, 61.
  - exemplary execution of Plan, *Advent* 1; *Messages* 44, 70-71.
  - Temple, an instrument of teaching, *Advent* 40.
  - administrative machinery, channel, *Advent* 40; *Messages* 46-47, 72.
  - requirements of success, *Advent* 41-47.
  - need of concerted effort in Latin America, *Advent* 48-55.
  - virtues and responsibilities of pioneers, *Advent* 56-57.
  - rewards of the faithful, *Advent* 13, 57, 50, 51.
- c. Spiritual counsel for pioneer teaching in Latin America, *Advent* 49-51.

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## WITH OUR READERS

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THIS MARCH ISSUE completes a year of *World Order* in its new form. As far as opinion has been expressed, our readers like the new form and the editors plan no radical changes, but we always want to make it a better and more helpful teaching medium, helpful to Bahá'ís in increasing their own understanding and broadening their interests, and helpful in interesting others in the Cause of God. So please continue to send us both suggestions and articles and brief incidents. The fine work you have done in increasing subscriptions and using free copies assures the editors that you feel that *World Order* is an activity that belongs to all of us. *World Order*, *The Bahá'í World* and *Bahá'í News* are the projects that help to link us all together and make us know that we belong to the World Community of Bahá'u'lláh.

Here is more very definite evidence that our readers are co-operating to send *World Order* around the world. Last month, you remember, we told of the lapse of certain European library

subscriptions. Now we can continue the story making it decidedly good news. This memorandum is fresh from our business office: "It is indeed good news to be able to report early response to suggestions. This morning's mail brings two subscriptions from one of the friends—one for the University of Heidelberg, the other left to our choice of either the Sorbonne, University of Paris, or the University of London—with instructions to place them wherever they may do some good, in case above universities have been taken care of."

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This month the editors are emphasizing *The Americas*. We know from the letters issued by Shoghi Effendi how highly important Bahá'í work in all the Western Hemisphere is, re-emphasizing the many Tablets revealed by 'Abdu'l-Bahá before 1921. We hope to have more and more stories and articles from pioneers in Latin America for we need very much to know more about our friends, old and new. In this connection we wonder if

Bahá'ís are using the abundant material that is now available to acquaint ourselves with our neighbors south of us. Of all people should not we Bahá'ís be foremost in becoming intelligent about the people in Latin America and their interests? A very good introduction for those who have not passed beyond the introductory stage is a little book entitled *The Good Neighbors*. It may be obtained by sending 25 cents to the Foreign Policy Association, 8 West 40th Street, New York City. They will also send a list of other helpful books. The *Survey Graphic* is publishing for its March issue an All-American number which has articles on practically every aspect of Pan-American life and interests. Raymond Gram Swing is collaborating in editing that issue. It will doubtless be on the news stands before this number of *World Order* is out. Possibly some Bahá'ís will find it possible to cooperate with other groups or schools in celebrating Pan-American Day, April 12. The Pan-American Union will furnish material on request.

In the first article in this issue, *America's Destiny*, Mrs. Kirkpatrick shows some of the influences outside the Cause that are

gradually drawing the Americas together. She says that in looking up the subject she found much more that might be said. Mrs. Kirkpatrick's home is in Olivet, Michigan. The *Diary Notes* of Louise Caswell and Cora H. Oliver furnish us with an excellent picture of the lives of these Panama pioneers. We see, too, the people and country where they live. We need more such stories to link us with our neighbors. (Will other pioneers please take notice?) We stay-at-homes are very ignorant! We thank Marzieh Gail for condensing these notes a bit. We welcome, too, the article on Venezuela by Emeric Sala. Mr. and Mrs. Sala, you will remember, went out in 1939 as pioneers to Venezuela from St. Lambert.

In her story *Out From Judaism*, Mrs. Ethel Hunt generously shares with us the steps in her own spiritual recreation. Her home is in Washington, D. C.

Two monthly departments compete the issue: *The Divine Art of Living*, compiled by Mrs. Mabel H. Paine, *Bahá'í Lessons* compiled by Mrs. Alice Cox. Lack of space obliges us to omit the usual book review, as well as Mrs. Kirkpatrick's *Bahá'í Answers*.—THE EDITORS

# INDEX

## WORLD ORDER

VOLUME SIX, APRIL, 1940 — MARCH, 1941

### TITLES

America's Destiny, by Bertha Hyde  
Kirkpatrick, 413

Americas, Tablet to the, by Bahá'u'lláh,  
441

Anthropology and Religion, Book Re-  
view, by Robert Gulick, Jr., 333

Bahá'í Lessons, ed. by Alice Simmons  
Cox, 33, 71, 109, 148, 189, 224, 264,  
300, 336, 372, 408, 447

Bahá'í Schools, by Genevieve L. Coy, 89

Beauty and Conduct, by Florence DeBell  
Keemer, 325

Biologist, The Internationalism of a,  
Book Review, by Maye Harvey Gift,  
63

Can I Doubt, poem, by Martha M.  
Boutwell, 398

Children of the Half-Light, by Marcia  
Steward Atwater, 399

Christian Revolution, Toward the, Book  
Review, by Garreta Busey, 146

Christian Society, The Idea of a, Book  
Review, by Garreta Busey, 405

Civilization and Culture, by Helen  
Bishop, 305

Dawn Over Mount Hira, by Marzieh  
Gail, 229

Dedication, Poem, by Ruby Dunn  
MacCurdy, 402

Detachment, With the Waters of, by  
Bahá'u'lláh, 127

Divine Art of Living, The, Compilation,  
ed. by Mabel Paine, 9, 50, 96, 140,  
165, 205, 240, 291, 315, 393, 425

Divine Law, This, by Bahá'u'lláh, 204

Education, Principles of Bahá'í, by  
William Kenneth Christian, 77

Fortified City, The, by William Kenneth  
Christian, 122

Gleaning, Poem, by Ida Judith Baum, 62

God, For Him Who Would Find, by  
Alta M. Gaines, 321

Gospel, The Heart of the, Book Review,  
by Garreta Busey, 107

House Beyond, The, by Amy Brady  
Dwelly, 102

Humanity, The Epic of, by George  
Townshend, 284

Human Soul in This World of Chaos,  
The, by Alice Simmons Cox, 113

Infinitudes, Poem, by Henry C.  
Beecher, 323

Islam's Contribution to World Culture,  
by Stanwood Cobb, 193

Judaism, Out From, by Ethel M.  
Hunt, 442

Kingdom, The Glorious, by Virgie  
Vail, 297

Life Beyond, The, by Stanwood Cobb,  
341

Man's Collective Evolution, The  
Highest Stage In, by Shoghi  
Effendi, 324

Mashriqu'l-Adhkár, Texts for Nine  
Outer Doors of the, Words of  
Bahá'u'lláh, 49

My Convictions, by Augustus  
Thorndike Sawyer, 357

Nabil's History, IV, by George  
Townshend, 29

Panama Diary, From a, by Louise  
Caswell and Cora H. Oliver, 431

Peace, Prayer for, by 'Abdu'l-Bahá, 25

Peace, The Lesser and the Most Great,  
by George Orr Latimer, 153

Prayer, The Secret of, by Katherine  
Baldwin, 349

Prophets, By the Mouth of His, by  
Maye Harvey Gift, 269

Religion and Society, by Hussein  
Rabbani, 1

Religious Unity, The Question of, by  
Horace Holley, 37

Reveille, Poem, by Elizabeth Benchley  
Murray, 57

South America, To, in 1919, ed. by  
Helen Bishop, 182, 211, 247

South of Us, Book Review, by Garreta  
Busey, 261

Supplication, by 'Abdu'l-Bahá, 391

Swiftly This Bird, Poem, by Clara E.  
Hill, 88

Testament of Friendship, Book Review,  
by Marion Holley, 369

Triumphant Pilgrimage, Book Review,  
by Lorna Tasker, 219

Universal Fermentation, by Shoghi  
Effendi, 164

Venezuela, by Emeric Sala, 437

Vision, Poem, by Gertrude W. Robinson,  
314

What Is Secure? by Gertrude D.  
Schurgast, 134

Will and Testament, by Marzieh  
Gail, 15

With Our Readers, ed. by Bertha Hyde Kirkpatrick, 35, 74, 111, 150, 191, 226, 266, 302, 338, 374, 410, 449  
 Work Is Worship, by Doris McKay, 257  
 World Federation, On, Book Review, by Horace Holley, 186  
 World Government, An Approach to, by William Kenneth Christian, 362  
 World Order: How? by Annamarie Kunz Honnold, 173  
 World Questions, Bahá'í Answers to, ed. by Bertha Hyde Kirkpatrick, 26, 58, 85, 131, 171, 216, 254, 281, 312, 359, 403  
 Youth and a New World Order, Symposium, by Margaret Swengel, Pari Zia-Walrath, Betty Scheffler, Annamarie K. Honnold, Mae G. Dyer, Roberta Kaley Christian, and Margaret Kunz Ruhe, 377

### AUTHORS

'Abdu'l-Bahá, Words of, 25, 39; see Divine Art of Living, compilation.  
 Atwater, Marcia Steward, Children of the Half-Light, 399  
 Bahá'u'lláh, Words of, 127, 204, 441; see Divine Art of Living, compilation.  
 Baldwin, Katherine, The Secret of Prayer, 349  
 Baum, Ida Judith, Gleaning, 62  
 Beecher, Henry C., Infinitudes, 323  
 Bishop, Helen, To South America in 1919, 182, 211, 247; Civilization and Culture, 305  
 Boutwell, Martha M., Can I Doubt?, 398  
 Busey, Garreta, The Heart of the Gospel, 107; Toward the Christian Revolution, 146; South of Us, 261; The Idea of a Christian Society, 405  
 Caswell, Louise, and Cora H. Oliver, From a Panama Diary, 431  
 Christian, Roberta Kaley, Youth and a New World Order, 377  
 Christian, William Kenneth, Principles of Bahá'í Education, 77; The Fortified City, 122; An Approach to World Government, 362  
 Cobb, Stanwood, Islam's Contribution to World Culture, 193; The Life Beyond, 341  
 Cox, Alice Simmons, The Human Soul in This World of Chaos, 113; Bahá'í Lessons, 33, 71, 109, 148, 189, 224, 264, 300, 336, 372, 408, 447.  
 Coy, Genevieve L., Bahá'í Schools, 89  
 Dwelly, Amy Brady, The House Beyond, 102

Dyer, Mae G., Youth and a New World Order, 377  
 Gail, Marzieh, Will and Testament, 15; Dawn Over Mount Hira, 229  
 Gaines, Alta M., For Him Who Would Find God, 321  
 Gift, Maye Harvey, The Internationalism of a Biologist, 63; By the Mouth of His Prophets, 269  
 Gulick, Jr., Robert, Anthropology and Religion, 333  
 Hill, Clara E., Swiftly This Bird, 88  
 Holley, Horace, The Question of Religious Unity, 37; On World Federation, 186  
 Holley, Marion, Testament of Friendship, 369  
 Honnold, Annamarie Kunz, World Order: How?, 173; Youth and a New World Order, 377  
 Hunt, Ethel M., Out from Judaism, 442  
 Keemer, Florence DeBell, Beauty and Conduct, 325  
 Kirkpatrick, Bertha Hyde, Bahá'í Answers to World Questions, 26, 58, 85, 131, 171, 216, 254, 281, 312, 359, 403; With Our Readers, 35, 74, 111, 150, 191, 226, 266, 302, 338, 374, 410; America's Destiny, 413  
 Latimer, George Orr, The Lesser and the Most Great Peace, 153  
 MacCurdy, Ruby Dunn, Dedication, 402  
 McKay, Doris, Work Is Worship, 257  
 Murray, Elizabeth Benchley, Reveille, 57  
 Oliver, Cora H., and Louise Caswell, From a Panama Diary, 431  
 Paine, Mabel, The Divine Art of Living, 9, 50, 96, 140, 165, 205, 240, 291, 315, 351, 393, 425  
 Rabbani, Hussein, Religion and Society, 1  
 Robinson, Gertrude W., Vision, 314  
 Ruhe, Margaret Kunz, Youth and a New World Order, 377  
 Sala, Emeric, Venezuela, 437  
 Sawyer, Augustus Thorndike, My Convictions, 357  
 Schurgast, Gertrude D., What Is Secure?, 134  
 Shoghi Effendi, Words of, 164, 324  
 Swengel, Margaret, Youth and a New World Order, 377  
 Tasker, Lorna, Triumphant Pilgrimage, 219  
 Townshend, George, Nabil's History, IV, 29; The Epic of Humanity, 284  
 Vail, Virgie, The Glorious Kingdom, 297  
 Zia-Walrath, Pari, Youth and a New World Order, 377

# BAHÁ'Í LITERATURE

*Gleanings From the Writings of Bahá'u'lláh*, Selected and translated by Shoghi Effendi. The most important publication to appear in the English language containing Writings of Bahá'u'lláh. The excerpts include references to the nature of religion, the soul, immortality, civilization and the virtues and qualities of the new age. 354 pages. Bound in fabrikoid. Per copy . . . . . \$2.00

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